

TWO TREATISES.

The first,
Of the Nature and Practise of
Repentance.

The second,
Of the Combate of the Flesh
and Spirit.



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¶ To the Reader
whosoever.

GOd hath bestowed on vs
great prosperity and peace,
with plenty of all temporall
blessings that heart can wish for
many yeares in this land.

Prosperity abused hath beene
the occasion of many grieuous sins
against the first and second Table :
specially of Atheisme, neglect of
Gods worship, contempt of the
word, prophanation of the Sab-
bath, abuse of the Sacraments,
&c.

These and such like sinnes haue
long called downe for iudgements
from Heauen vpon vs : and the
rather because the preaching of
the word hath little preuailed to
bring vs to any amendment of life.

A 2 Whereupon

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Whereupon God hath now begun to cause his iudgements to seaze upon vs, specially plague and pestilence: and that euen in the very principall part of the land: Whereby hee himselfe doth (as Iob saith) Round vs in the eare, and preach repentance to vs.

oh. 36

19.

Wherefore it standeth vs now in hand, if euer, to looke about vs: and if wee haue not repented, to beginne to repent: if wee haue in former time repented, to do it more earnestly.

If so be that we shall harden our hearts both against his word and iudgements, and put farre from vs the euill day: vndoubtedly wee must needs looke for iudgements farre more terrible then euer wee felt as yet, if not eternall destruction. Let vs be aduised by the old world, who made light of Noahs warning, & were drowned in the flood: by

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by Lots sonnes in law. Who tooke
their fathers counsell for mockage
and were burnt with fire and brim-
stone from Heauen : by the foo-
lish Virgins, who were sleeping
when they should haue bene furni-
shing their Lamps, and were shut
from the marraige of this Lambe.

And to direct thee somewhat in
the Practise of Repentance, I haue
penned this small treatise : vse it
for thy benefit, and see thou bee a
doer of it : vnlesse thou wilt bee a
wilfull murderer & shed the blood
of thine owne soule.

And whereas there haue bene
published heretofore in English two
Sermons of Repentance, one by ma-
ster Bradford Martyr, the other
by Master Arthur Dent. Sermons
indeede which haue done much
good : my meaning is not to adde
thereto, or teach any other do-
ctrine, but onely to renew, & reuine

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the memory of that which they
hane taught.

Neither let it trouble thee that
the principall diuines of this age,
Whom in this Treatise I follow,
may seeme to bee at difference in
treating of Repentance. For some
make it a fruite of Faith, contain-
ning two parts, mortification, and
uiuification: (a) some make faith
a part of it, by diuiding it into con-
trition, faith, new obedience,
(b) some make it all one with re-
generation. The difference is not in
the substance of doctrine, but in the
Logicall manner of handling it.
And the difference of handling a-
risseth of the diuers acception of
Repentance. It is taken two waies,
generall and particularly. Gene-
rally, for the whole conuersion of a
sinner, and so may containe con-
trition, faith, new obedience vnder
it, and bee confounded with rege-
neration

^a Melan-
thon.

loc.com.

^b Cluin

Inst.lib.3

3.part.9.

The Epistle.

ration. It is taken particularly for
the renovation of the life and beha-
viour: and so it is a fruite of faith.
And this onely sense doe I follow
in this Treatise.

I haue added hereto a few lines
of the combate betweene the Flesh
and the Spirit: because Repen-
tance and this combate are ioyned
together, and the one is not practi-
sed without the other, as appeareth
by resolving, Psal. 51.

Spirit. Haue mercy on mee, Verse 1.
O God, according to thy lo-
ving kindnesse.

Flesh. Yea, but this thine a-
dultery comprehends infinite sins:
therefore looke for no pardon.

Spirit. According to the mul-
titude of thy compassions put
away mine iniquities.

Flesh. This sinne hath taken
such deepe place in thee, that it will
hardly be pardoned.

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Verse 2. *Spirit.* Wash me thoroughly from mine iniquity, and cleanse me from my sinne.

Flesh. Thy speciall trespassse is against man.

Verse 4. *Spirit.* Against thee, against thee onely haue I sinned.

Flesh. Except this one sinne thy life is unblameable.

Spirit. Behold, I was borne in iniquity, &c.

Verse 5. *Tea, the best man that is in the*

Exod. 14 13. *practise of godlines often appears to be unlike himselfe: and the cause is this spirituall combat. The flesh otherwhiles makes him wayle and mourne, and goe drooping: presently after the spirit puts into him (as we say) the heart of grace, and makes him triumph against the flesh, the diuell, the world. Moses was courageous at the red Sea; but he failed at the waters of strife? Iob first praiseth God, and afterward blasphemeth.*

Num. 20 31, 12.

Iob 1. 21 & 31.

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prometh. Dauid is often fainting
in misery, yet by and by renewed. Psal. 6. 1. 8.

Wherefore there is good cause why
the consideration of Repentance
and the combate should goe toge-
ther: that no man, after he hath
begun to repent, might dream of
ease to his flesh: as though wee
should goe to heauen in beddes of
downe: but that we might be resol-
ued, that when wee begin to doe any
thing pleasing vnto God, then wee
must looke for nothing but continu-
all molestations from our vile and
wicked natures.

William Perkins.



¶ What Repen- tance is.

CHAP. I.

Repentance is a worke of grace rising of a godly sorrow: whereby a man turneth from all his finnes vnto God, & brings forth fruits worthy amendment of life.

I call Repentance a worke: because it seemeth not to bee a quality, or vertue, or habit: but an action of a repentant sinner: Which appeareth by the Sermons of the Prophets and Apostles which runne in this tenour, *Repent, turne to God, amend your lines. &c.* Whereby they intimate, that Repentance is a worke to be done.

Againe

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Againe, Repentance is not every kind of worke, but a work of grace; because it cannot be practised of any, but of such as be in the estate of grace. Reasons are these. I. No man can repent, vnlesse hee first hate sin, and loue righteousness: & none can hate sinne, vnlesse he be sanctified, and he that is sanctified is iustified: and he that is iustified must needs haue that faith which vnites him to Christ, and makes him bone of his bone and flesh of his flesh. Wherefore he that repents is iustified, and sanctified, & made a member of Christ by faith. I I. Hee that returneth to God must first of all be turned of God: and after that we are turned, then we repent. Surely after I was conuerted, I repented: and after that I was instructed, I smote upon my thigh:



thigh: I was accustomed; yea, even confounded, because I did beare the reproach of my youth.

Some may object, that repentance goes before all grace, because it is first preached. The first sermon that euer was made was of repentance, preached by God himselfe in Paradise to our first parents. And euer since the sermons of all the Prophets and Apostles, and of all faithfull ministers haue had repentance for their beginning and scope. The answer here to may bee this: If we respect the order of Nature there bee other graces of God which goe before Repentance: because a mans conscience must in some part be settled touching his reconciliation with God in Christ, before hee can beginne to repent. Wherefore iustification and sanctification in order
of

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of nature go before repentance:
But if we respect time, grace &
repentance are both together.
So soone as there is fire, so soon
is it hot: and so soone as a man
is regenerate, so soone hee re-
pents. If we respect the outward
manifestation of these twaine,
repentance goeth before all o-
ther graces: because it first of
all appeares outwardly. Rege-
neration is like the sappe of the
tree that lyeth hidde within the
barke. Repentance is like the
budde that speedily sheweth it
selfe, before either blossome,
leafe, or fruit appeare; yea, all
other graces of the heart which
are needfull to saluation, are
made manifest by repentance.
And for this cause Repentance
(as I take it) is first preached.

I adde further, that Repen-
tance riseth of godly sorrow in
the

the heart, as *Paul* teacheth, *Godly sorrow causeth repentance unto saluation neuer to be repented of.* It is called a godly sorrow, or a sorrow according to God, that it may bee distinguished from worldly sorrow; which is a griefe arising of the apprehension of the wrath of God and other miseries; as feare of men, losse of good name, calamities in goods & other things, which in this life follow as punishmētts of sinne: whereas the godly sorrow causeth griefe for sinne, because it is sinne. And it makes any man, in whom it is, to bee of this disposition and minde, that if there were no conscience to accuse, no diuell to terrifie, no iudge to arraigne & condemne, no hell to torment, yet would he bee humbled and brought on his knees for his sinnes, because
he

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he hath offended a louing, mercifull, and long-suffering God.

Esa. 59. 2
Eph. 4. 18

Further, I say, that repentance stands in turning again to God. Man at the first was made a goodly creature in the Image of God, hauing fellowship with him, whereby he dwelt in God, and God in him. By sinne there is a partition made betweene God and man, who is alienated and estranged from God, and is become the childe of wrath, a firebrand of hell, the prodigall child going from his Father into a farre country, the straying, nay, the lost sheepe. Now when men haue grace to repent, then they beginne to renue this fellowshippe, and turne againe to God. And the very essence or nature of repentance consists in this turning. Which *Paul* doth seeme to intimate, when hee saith,

saith, That he sheweth both to Jew *Act. 20.*
and Gentile, that they should re- ^{16.}
pent and turne to God, and doe
workes worthy amendment of life.
In which words he sets downe
vnto vs a full description of Re-
pentance.

Againe, I say, that repentance
is a turning from sinne, because
it doth not abolish or change
the substance of body or soule,
or any of the faculties thereof,
either in whole or in part; but
onely rectifie and amend them,
by remoouing the corruption.
It turnes rhe sadnesse of melan-
choly to godly sorrow, choller
to a good zeale, softnesse of na-
ture to meeknes of spirit, mad-
nesse and lightnesse to Christian
mirth: it reformes euery man
according to his naturall con-
stitution, not abolishing it, but
redressing the faults of it.

Further,

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Further, I put downe, that repentance is a turning from all sinne to God, that I may exclude many false turnings. The first, when a man turnes from God to sinne: as when one of a Protestant becomes a Papist, an Arian, a Familist. The second, when a man turnes from one sinne to another. As when the riotous person leaveth his prodigality, and gives himselfe to the practise of couerousnes: this can be no repentance: because it is a going from one extreame to another, whereas repentance is to leaue the extreames and follow the meane.

The third is, not when a man turnes from sinne, but sinne turneth from him and leaveth him. As when the Drunkard leaues drunkennes, because his stomacke is decayed: the fornicator

cator his vncleanness, because the strength of nature faileth him: the quarreller his fighting, because he is maymed one legge or arme. The last is, when men turne from many sinnes, but will not turne from all. As *Herod* did many things at the advertisement of *Iohn Baptist*, but could not bee brought to leaue incest, in hauing his brother *Philips* wife. This repentance is nothing. For as hee which is truly regenerate, is wholly in body, soule, and spirit regenerate so he which truly repents, turnes from all sinne, and turnes wholly to God.

Neither is this to trouble any, that they cannot know all their sinnes: for sound repentance for one speciall sinne, bringeth with it repentance of all sinne. And as God requires
parti-

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particular Repentance for all knowne finnes, so hee accepts a generall repentance for such as be vnknowne.

To proceede further, the conversion of a sinner in Repentance, hath three parts. The first, a purpose and resolution in the minde: the second, an inclination in the will and affections: the third, an indeauour in life and conversation, to abandon and leaue all his former finnes, and to employ himselfe in obedience to Gods commandements.

Lastly, this repentance must bring forth fruites worthy amendment of life: because it cannot bee knowne to bee sincere, vnlesse it bring forth fruit. Repentant sinners are *trees of righteousness* of Gods owne planting: and they grow by the water

Esa. 61. 3.

ters that flow out of the sanctuary,
and therefore they must beare
fruit that may serue for meate, &
lease for medicine: otherwise the Ez. 47. 12.
axe of Gods iudgement is layed
to their roots to stocke them vp.
Mat. 3. 10.

CHAP. II.

Of the causes of Repen-
tance.

That principall cause of Re-
pentance is the Spirit of
God, as Paul saith: Instructing 2. Tim. 2.
them with meeknesse that are con- 25.
trary minded, proouing if God at
any time will giue them Repen-
tance. And Ieremy, Convert thou Ier. 31. 18.
me, and I shall be conueried.

The instrument of the holy
Ghost in working repentance,
is the minister of the Gospell
onely, and not the Lawe. Rea-
sons hereof are these. I. Faith
is engendred by the prea-
ching.

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ching not of the Lawe, but of the Gospell, as *Paul* saith, *The Gospell is the power of God to sal-*

Ro. 1. 18. nation to all that beleene from faith to faith: the efore repen-

tance which followes faith as a fruit thereof, must needes come by the preaching of the Gospell onely. II. The Lawe is the

2. Co. 3. 7 minister of death and damnation: because it shewes a man his wretched estate; but shewes him no remedy: therefore it cannot bee an instrumentall cause of that repentance which is effectuall to saluation. III. The

doctrine of repentance is a part of the Gospell: which appeares in this, that the preaching of repentance, and the preaching of the Gospell, are but one for another. And our Sauour Christ diuideth the Gospell into two parts: the preaching of repen-

tance

Luk. 9. 6.

um. Mat

5. 12.

u. 24. 47

tance, and remission of finnes in his name. I V. That part of the word which workes repentance, must reueale the nature of it, and set out the promise of life which belongs vnto it. But the Law neither reueales faith nor repentance, this is a proper worke of the Gospell. If it be said, that the Law is a Schoole-master to bring vs to Christ, the answer is, it brings men to Christ, not by teaching the way or alluring them, but by forcing or vrging them.

Virgendo
non allici-
cendo.

Neither doe wee abolish the Law, in ascribing the worke of repentance to the Gospell onely: for though it bee no cause, yet is it *an occasion* of true repentance; because it represents vnto the eye of the soule our damnable estate, and smites the conscience with dolefull terrors & feares,

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feares, which though they be no tokens of grace (for they are in their own nature the very gates and downfall to the pit of hell) yet they are certaine occasions of receiving grace. The Physician is otherwhiles constrained to recover the health of his Patient, by casting him into some fits of an ague: So man, because he is deadly sick of the disease of sinne, must bee cast into some fits of Legall terrors, by the ministry of the Lawe, that he may recover his former estate, and come to life euerlasting.

Repentance also is furthered by calamities, which in this case often come in the roome and stead of the Lawe. *Iosephs* brethren, when they were in distresse in Egypt, said one to another, *Wee have verily sinned against*

gainst our brother, in that we saw
the anguish of his soule when hee
besought vs, and wee would not
heare him: therefore is this trou-
ble come upon vs. And the Lord
saith in Oseah, I will goe and re-
turne to my place till they acknow-
ledge their fault, and seeke me: in
their affliction will they seeke mee
diligently. And the Israelites say,
My soule had them (namely affli-
ctions) in remembrance, and is
humbled in me. Example of Ma-
nasses: And when hee was in tri-
bulation, hee prayed to the Lord his
God, and humbled himselfe great-
ly. And Dauid saith, It is good for
me that I haue beene afflicted, that
I might learne thy statutes.

Ose. 7. 15

La. 3. 20

2. Ch. 33.
12.

Pf. 19. 7.

CHAP. III.

How Repentance is wrought.

Repentance is wrought in
the heart by certaine steps
and

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and degrees. First of all, a man must haue *knowledge* of foure things, namely, of the Law of God, of sinne against the Law, of the guilt of sinne, and of the iudgement of God against sinne which is the eternall wrath of God.

Then in the second place must follow the *Application* of the former knowledge to a mans own person by the worke of the conscience, assisted by the
Ro. 8. 15. Holy Ghost, which for that cause he called the *Spirit of bondage*: And this application is made in a forme of reasoning, called a Practicall Syllogisme, on this manner.

The breaker of the Law is guilty of eternall death, saith the minde.

But I am a breaker of the Law of God, saith the conscience as a witnesse

Witnesse and an accuser.

Therefore I am guilty of eternal death, saith the same conscience as a iudge.

Thirdly, from this application thus made, ariseth feare and sorrow in respect of GODS iudgements against sinne; commonly called the *Sting of conscience, or penitence, and the compunction of heart.* Act. 2. 38

Now this compunction, vnlesse it bee delayed by the comforts of the Gospel, brings men to desperation, and to eternall damnation. Therefore he that will repent to life euerlasting, must goe foure steppes further: First, hee must haue *knowledge* of the Gospel, and enter into a serious consideration of the mercy of God therein reuealed. Then must follow the *Application* of the former knowledge

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by the conscience, renewed and assisted by the Spirit of Adoption, on this manner.

Hee that is guilty of eternall death, if he deny himselfe, and put his affiance in the death of Christ, shall haue righteousness and life eternall, saith the mind enlightened by the knowledge of the Gospel.

But I beeing guilty of eternall death, deny my selfe, and put all mine affiance in the death of Christ, saith the conscience renewed by the spirit of adoption.

Therefore I shall haue righteousness and life everlasting by Christ.

Thirdly, after this application there followes ioy and sorrow: ioy, because a mans finnes are pardoned in Christ: sorrow, because a man by his finnes hath displeased him which hath been
so

so louing and mercifull a God vnto him.

Lastly, after this godly sorrow followes *Repentance*, called a Transmutation or turning of the mind, whereby a man determines & resolues with himselfe to sin no more as he hath done, but to liue in newnesse of life.

CHAP. IV.

Of the parts of Repentance.

Repentance hath two parts, Mortification, and Rising to newnesse of life.

Mortification is the first part of Repentance, which concerns turning from sinne.

Men turne from sinne, when they doe not onely abstaine from actual sinne, but also vse all meanes whereby they may both weaken and suppress the cor-

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ruption of nature. Chirurgions when they must cut off any part of the body, vse to lay plaisters to it to mortifie it; that being without sense & feeling, it may bee cut off with lesse paine: In the same manner we are to vse all helpes and remedies prescribed in the word, which serue to weaken or kill sin, that in death it may be abolished.

And it must not seeme strange that I say, wee must vse meanes to mortifie our owne finnes. For howsoeuer, by Nature wee can not doe any thing acceptable to God, yet beeing quickned and mooued by the holy Ghost, we stir and mooue our selues to doe that which is truely good. And therefore repentant sinners haue grace in them, whereby they mortifie their owne finnes. *Paul saith, I beare*

1. Cor. 9.
7.

beate downe my body, and bring it
 in subiection. And, They which
 are Christs haue crucified the
 flesh with the affections & the lusts
 thereof. And, Mortifie therefore
 your earthly members, fornicati-
 on, uncleannesse, the inordinate
 affection, euill concupiscence, and
 eourtousnesse. And, If any man
 purge himselfe from these, hee
 shall be a vessell vnto honour. And,
 S. Iohn saith, Euery one which
 hath this hope in him, purgeth
 himselfe euen as he is pure. And
 He which is begotten of God, pre-
 serueth himselfe, and the wicked
 one toucheth him not.

Gal. 5. 24

Col. 3. 5.

2. Ti. 2. 1.

1. Io. 3. 3.

Chap. 5. 8

Mortification hath three
 parts. A purpose in minde, an
 inclination in will, and an indea-
 nour in life and conuersation to
 leaue all sinne.

Rising to newnesse of life, in
 the second part of Repentance

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concerning sincere obedience to
God.

And it hath also three parts.
The two first are a resolution in
the minde, and an inclination
or lust in the will to obey God
in all things. Barnabas exhorts
them of Antiochia, *That with*
purpose of heart they would cleane
unto the Lord. Examples of both
these are many in Scriptures.

Act. ii. 23

Jo. 24. 15

Of Ioshua, if it seeme euill unto
you to serue the Lord, choose you
this day whom you will serue, whe-
ther the Gods which your Fathers
serued, or the gods of the Amo-
rites, &c. but I and my householde
will serue the Lord. Of Dauid, O

Ps. 119.

57.

Lord, thou art my portion, I haue
determined to keepe thy comman-
dements. And, I haue sworne

Verf. 106

and will performe it, that I wil keep
thy righteous iudgements. And,

Ps. 27. 8.

When thou saidest, Seeke my face,
mine

mine heart answered unto thee, O Lord, I will seeke thy face. And I haue applyed my heart to fulfill thy Statutes alwayes euen to the end. Psa. 119.
112.

The third part is an endeouour in life and conuersation to obey God. Example of Paul, And herein I take paines, to haue al- Act. 24. 16
wayes cleare conscience towards Psa. 119. 8
God and towards men. Of Dauid, I haue respect to all thy commandements. And, I haue chosen the Verse 30.
very way of truth, and thy Iudgements haue I laid before mee. And Verse. 31.
I haue cleaued to thy testimonies.
And, Direct mee in the pathe of Verse 35.
thy commandments: for therein is my delight.

No man must heere thinke, that a repentant sinner fulfils the Law in his obedience: for their best workes are faultie before God. And whereas the faith-

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faithfull in Scriptures are saide to be perfect: we must know that there bee two degrees of perfection: perfection in substance, and perfection in the highest degree. Perfection in substance is, when a man doth sincerely indeuour to performe perfect obedience to God, not in some, but in all his commandements. And this is the onely perfection that any man can haue in this life. A Christian mans perfection is to bewayle his imperfection: his obedience more consists in the good-will then in the worke, and is more to be measured by the affection then by the effect.

CHAP. V.

Of the degrees of Repentance.

Repentance, hath two degrees. It is either ordinarie,

ry, or extraordinary.

Ordinary repentance is that which euery Christian is to performe euery day: for as men fall daily, cyther more or lesse; so the graces of God are proportionally weakened day by day.

Wherefore the continuall reparation thereof must be made by a daily renewing of repentance. A Christian man is the temple and house of Gops spirit: hee must therefore once a day sweepe it, that it may be fit to entertaine so worthy a guest.

Extraordinary repentance is the same in nature with the former: it differeth onely from it in degree and measure of grace.

And this is to be put in practise, when men fall into any enormous, capitall, or grievous offences, whereby they do very grievously wound their owne

con-

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consciencs, and giue great offence to the Church. Of this sort was the repentance of *Peter*, when he went forth & wept bitterly: and *Dauids* repentance, after that hee had committed adultery, and murthered *Vriab*.

CHAP. VI.

*Of the persons which must
repent.*

MEn be of two sorts: the naturall man, and the regenerate. Repentance is needfull for both. For the naturall man, that he may bee brought from his sinnes, and the Image of God renewed in him. Some may say, that many naturall men liue ciuilly, abstaining from all outrageous behauour, and therefore need no repentance. I grant indeede they doe so: yet repentance must goe withall. For ciuill

uill life without grace in Christ,
is nothing else in Gods sight,
but a beautifull abomination.
The Pharifies were ciuill, yet
Christ saith of them, *Except* Mat. 5. 10
*your righteousnesses exceed the right-
eousnesse of the Scribes and Phari-
ses, ye shall not see the kingdome of
heauen.* Repentance is also re-
quired in the regenerate; be-
cause they haue many vnknown
and priuy corruptions in them,
which must be mortified: and o-
therwhiles they fall grievously:
and therefore that they may rise
again, they must be dayly pra-
ctised in the spirituall exercises
of repentance.

CHAP. VII.

Of the Practise of Repentance.

IN the practise of repentance
foure speciall duties are re-
quired: The first is a diligent
and

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and serious examination of the
conscience by the Lawes and
Commandements of God, for
all manner of sinnes, both ori-
ginall and actuall. Example of
the children of Israel, *Wherefore
is the living man sorrowfull? man
suffereth for his sinne: let vs search
and try our wayes, and turne a-
gaine to the Lord: Of David, I
considered my wayes, and turned
my feete to thy testimonies.*

Lam. 3.

39, 40.

Psal. 119.

39.

Touching : Originall sinne,
this must bee well remembred,
that one man hath not one part
onely of originall sinne, and an-
other man another one man
this corruption, another that;
but euery man as hee receiued
from *Adam* the whole nature
of man: so also he receiued ori-
ginall sinne wholly. And there-
fore euery man (not one ex-
cepted, sauing Christ, who was ex-

extraordinarily sanctified by the holy Ghost) in the wombe of the Virgin) hath in him from his parents, the corruption and seede of all sinne, which is a naturall disposition & pronenesse to commit any sinne whatsoever. Take a view, and consider all the horrible sinnes that bee practised in any part of the world, either against the first or second Table; whatsoever they are, the spawn and seed of them all is euen in that man which is thought to bee best disposed by nature. Some may say, that experience shewes the contrary; because among men that want all manner of religion, some are more ciuill and orderly; some againe more lewdly disposed. I answer that this comes to passe, not because some men are by nature lesse wicked then others:
but

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but because God by his providence doth limit and restraine mens corruptions more or lesse, which hee doth for the good of mankind. For if men might bee wholly left to themselves, corruption would so exceedingly breake out into all manner of sinnes, that there should be no living in the world.

In examination of actual sinnes, three things must be followed. The First, that we must search out, not onely our grosse sins, but euen the very thoughts of our hearts. For repentance is not only a change of the speech, apparell, and outward behaviour, but also for the inward and secret thoughts of the heart.

Io. 2. 13. Therefore the Prophet *Isaiah* bids the Iewes *Rend their hearts, and not their garments:* and S. Paul telles the Ephesians, that they must

must bee renewed in the spirit of their minds: and Peter bids. *Simon Magus* to repent and pray to God, that the thoughts of his heart may be forgiven him. AA. 8. 10 The second, that the very circumstances of sinnes done must bee considered: as the time when, the place where, and the manner how; as namely, whether they were done of ignorance or knowledge, of weaknesse, or presumption, or obstinate malice. Thirdly, in examination it is very meete and conuenient, that wee passe through all the commandements of the morall Law, laying them as most absolute rules to our heartes and liues; and by this meanes wee shall be able to make large bills and caralogues of all our sins, euen from the very cradle to any part of our age following

as

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Iob. 2. 9. as the seruants of God haue al-
Psal. 19. 2 waies done. Thus it will come
to passe, that we shall plainly see
our wretched estate & acknow-
ledge that our sinnes be in num-
ber as the haire of our head, &
as the sands by the sea shore.

A DIRECTION FOR
examination of the
conscience.

I COM. *Thou shalt haue
none other Gods, &c.*

He breakes this comman-
dement,

THat knoweth not the true
God, *Ierem. 4. 22.*

That denyeth God in his heart,
by denying his presence, iu-
stice, mercy, &c. *Psal. 14. 1.*

That hates God, and shewes it
by disobedience, *Exod. 20. 5.*

Rom. 1. 30.

That doth not feare God, and
stand

stand in awe of him.

That feares men or other creatures more then God, *Math.*

10.31. Apoc. 2.8.

That liues in open sins securely, not fearing Gods word or iudgements, *1. Thessalon. 5.6, 7.*

That is sorrowfull for his sinnes only in respect of the punishment, *2. Cor. 7.10.*

That feares God by mens traditions, *Esay 29.13.*

That doth not beleue Gods word, but calleth the Canonicall Scripture in question.

That despaires of Gods mercy.

That hath a dead faith without workes, *Iam. 2.*

That putteth his confidence in the diuell and his works, as seekers to wizzards doe.

That loues the creatures, as riches, and honour, and his owne

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owne filthy pleasures more
then God. *Eph. 5.5.*

That putteth confidence in his
strength, wisdom, riches,
Physitians, *2.Cbro. 16.9.11.*

That is impatient vnder the
Crosse. *Mark 10.38.*

That tempts God, *Mark 4.7.*

That seeketh for the things of
this life, more then for Gods
kingdome, *Mat. 6.33.*

That murmureth against God,
1.Cor. 10.10.

That disputes and holds there
is no God.

That holds and maintaines o-
pinions against the auncient
faith set downe in the Wri-
tings of the Prophets and A-
postles: As did the Maniches,
Donatists, Arians, Anabap-
tists, &c.

That so holds one religion, as
hee is ready to follow ano-
ther

ther, 1. King. 18. 21.

That is full of presumption of
Gods mercy, *Esay* 7. 12.

That falleth away from the
knowne truth, 2. *Pet* 2. 20.

That addeth to Canonickall
Scripture, *Deut.* 12. last verse.

II. COM.

*Thou shalt not make to thy selfe
any grauen image, &c.*

Hee breakes this Com-
mandement,

That represents God in an
Image, *Exod.* 32. 6. 8.

That worships God in or at
Images, as Crucifixes, and
such like, 2. *Kings* 18. 4.

That kneeles downe before an
Image.

That is bodily present at Masse
keeping his heart to God, 1.
Cer. 8. 9.

That retaines the monuments
of idolatry, *Exod.* 23. 13.

That

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That marryeth with Infidels or
such like. *Gen. 6. 2.*

That makes leagues of amitie
with such, *2. Chron. 19. 1.*

That worships God according
to his owne fantasie. *Coloss. 2.*
23.

That worships God with lippe-
seruice, *Esa. 29. 13.* as our cō-
mon people doe, which place
all the seruice of God in pat-
tering and mumbling ouer
the Creede and tenne Com-
mandements for praiers, and
the Lords prayer, without
knowledge of the meaning.

That hath the shew of godli-
nesse, but denies the force
of it, *2. Tim. 3. 5.*

That giues worshippe to crea-
tures, as Saints and Angels,
Psal. 115. 8.

That refuseth to heare the
preaching of the gospel. *Luk.*

14.19.

That negligently worshippingeth
God, *Ren. 3.16.*

That omits inuocation of Gods
name, *Esa. 64.7.*

That heares Sermons, but when
hee is reprooued, railes and
rageth, and profits nothing
Amos 5.10.

That changes the worship of
God, in whole, or in part:
Dent. 12.32.

That makes either open or se-
cret league with the Diuell,
Psal. 58.6.

That vseth witchcraft, forcery,
or enchantments, *Dent. 18.*
12. Leuit. 19. 26.

That consults with wizzards,
Leuit. 20.6.

That weares amulets or chara-
cters about his necke, and
puts confidence in them.

That hinders Schooles of reli-
gion

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gion and good Learning,
Psalme 74. 6, 7.

That seeketh not (within the
compasse of his calling) the
good estate of GODS
Church: but seekes his owne
things, *Psal. 132. 3, 4.*

III. COM. Thou shalt not
take the name of the Lord, &c.

Hee breakes this Comman-
dement,

That doth vnreverently vse
Gods Titles in his talke,
Phil. 2. 10.

That sweareth to doe a thing
lawfull and good, and yet
doth it not, *Math. 5. 23.*

That sweares rashly, *Jerem 4. 2.*

That vseth customable swea-
ring in his common talke,
Math. 5. 37.

That blasphemeth the name of
God, *Leuit. 24. 16.*

That sweares faulſly, *Iob. 8. 44.*

That

That sweares against piety and honesty.

That vseth cursing and banning.

That findes fault with the creatures of God, *1. Cor. 10. 3.*

That sweares by the creatures, *Matth. 5. 34, 35.*

That vseth lottes in sporting, *Prou. 16. 33. and 18. 18.*

That makes and vseth charmes of hearbes and other things, *Deut. 18. 11.*

That makes iests of the sentences and phrascs of Scripture, *Esay 66. 2.*

That vseth figure-casting, *Esay 47. 13.*

That doth lightly regard Gods iudgements, *Hebr. 3. 16.*

That liuing dissolutely in Religion, makes Gods name euill spoken of: *2. Sam. 12. 13.*

1. Pet. 3. 15.

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That makes a vow of continencie, or of any thing not in his power.

That makes a lawfull vow and keepes it not, *Dent. 23. 21.*

That receiveth blessings from God, and is not thankfull, *Luke 17. 8.*

That teacheth the truth, but doth not practise it, *Matth. 23. 2.*

IV. COM. *Remember the Sabbath day, &c.*

Hee breakes the Commandement,

That labours in the servile workes of his ordinary calling, *Nehem. 13. 15.*

That travels abroad on his ordinary businesse, *Exod. 16. 24.*

That keepes faires and markets on this day, *Nehem. 13. 15.*

Tha

That workes haruest worke on
this day, *Exod.* 34. 21.

That vseth sports and recreati-
ons causing distraction, 1.
Cor. 10. 7.

That spendeth the day in idle-
nesse, *Esay* 58. 13.

That keepes the Sabbath onely
in outward fashion, *Esa.* 1. 13.

That prophanes it by gluttony
and drunkennesse.

That giueth seruants liberty to
doe what they list.

That bringeth not his family to
the congregation to heare
Gods word, and to receiue
the Sacraments.

That sanctifies not the Sabbath
in his family priuately, by
reading the word, by confe-
rence on that which hath bin
heard in the Congregation,
and by prayer.

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V. C O M. *Honour thy Father,*
&c.

Hee breaketh this Com-
mandement,

That thinkes but a thought
in his minde, tending to the
dishonour and contempt of
his neighbour.

That mocketh, or reuileth, or
beateth his superiours, *Gen.*
9. 22.

That disobeyeth their lawfull
Commandements, *Romanes*
1. 30.

That is vnthankfull to parents,
and will not relecue them if
neede be, *2. Tim. 3. 3.*

That disobeyeth God to obey
them, *Act. 4. 19.*

That exalts himselfe aboue the
magistrate, *2. Thess. 2. 9.*

That serueth his master with eye
seruice, *Coloss. 3. 22.*

That gouerneth his family and
those

those which are vnder him
negligently, *1. Tim. 3.4.*

That is slack in punishing faults,
1. Sam. 2.22.

That is too rigorous in speeches
and punishments, *Eph. 6. 9.*

That marryeth without parents
consent.

That chuseth his calling without
parents consent, *Numb. 30.*

That thinkes better of himselfe
then of others, *Rom. 12. 10.*

That despiseth aged persons,
Leuit. 19.23.

VI. COM.

Thou shalt not kill.

He breaketh this Com-
mandement,

THat thinkes but a thought
in his heart tending to the
hurt of his neighbours life.

That beares malice to an other,
1. Job. 3.15.

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That is given to hastinesse, *Mat-
thew 5. 22.*

That vseth inward fretting and
grudging, *Iames 3. 14.*

That is froward of nature, hard
to please, *Rom. 1. 31.*

That is full of rancour and bit-
ternesse, *Ephes. 4. 31.*

That derideth and scorneth o-
thers, *Gen. 21. 9. Gal. 4. 29.*

That vseth bitter words and rai-
lings, *Prou. 12. 18.*

That vseth cōtending by words
or deeds, *Gal. 5. 20.*

That vseth chiding and crying
out, *Ephes. 4. 31.*

That is given to make com-
plaints of his neighbour in all
places, *Iames 5. 5.*

That is a fighter, *Iames 4. 1.*

That hurts or maims his neigh-
bours body, *Exod. 21. 24.*

That wil not forgiue an offence.
Math. 5. 23.

That

That will forgiue but not forget.

That doth fare well himselfe,
but giueth not almes to re-
lieue the poore, *Luk. 16. 19.*

That vseth crueltie in punishing
malefactors, *Deut. 22. 6.*

That denies the seruants or la-
bourers wages, *Iam. 5. 24.*

That holds backe the pledge,
Ezech. 18. 7.

That selleth by diuers weights
and measures.

That remooues the land-marke,
Prou. 22. 18.

That giueth his goods vpon v-
sury: which is simply to bind
a man to returne both the
principall and the encrease,
only for the lone, *Ezech. 18.*
18.

That by his loosenesse of life is
an occasion why other sinne.

That mooueth contention and

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debate, *Rom. 1. 26.*

That being a minister teacheth
erroneously.

That teacheth slackely, *Ier. 48.*

10.

That teacheth not at all: *1. Tim.*

3. 2.

That hinders mens saluation a-
ny way, *Math. 23. 13.*

That seeks priuate reuenge.

VII. COM.

Thou shalt not commit, &c.

He breaks this commandement

THat thinkes an vnchaste
thought tending to adul-
tery, or to any sinne of that
kinde.

That lookes on a woman to lust
after her.

That comits incest, *Leuit. 18. 22*

That commits Sodomy *1. Cor.*
6. 9.

That commits fornication with
married or single, or contra-
cted

sted folkes, *Deut.* 22. 22.

That vseth marriage bedde in-
temperately.

That lyeth with a menstruous
woman, *Ezech.* 18. 6.

That vseth wantonnesse, *1. Cor.*
6. 9.

That vseth occasions and pro-
vocations to lust, *Gal.* 5. 9.

That is giuen to idlenesse.

That weares wanton and light
attire, *1. Tim.* 2. 9. *1. Pet.* 3. 3.

That vseth light talke and rea-
ding of loue-bookes. *1. Cor.*
15. 35.

That frequents lasciuious pla-
ces, *Ephes.* 5. 3.

That delighteth in wanton pi-
ctures, *1. Thess.* 5. 23.

That vseth the mixed dancing
of men and women, *Marke*
6. 22.

That keepeth company with
light and suspected persons,
Prou.

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Proverbs 7.22.

That neglecteth to dispose his children in marriage in convenient time, *1. Cor. 7.37.*

That makes marriages of young children.

That punisheth adultery with small punishments.

That marrieth more wiues then one at once, *Gen. 2.24.*

That loues his pleasures more Then God, *2. Tim. 3.4.*

That taketh care to fulfill the lusts of the flesh, *Rom. 13.14.*

That maintaines and frequents stewes, *Deut. 23.17.*

That is giuen to drunkennesse and surfetting, *Ephes. 5.18.*

That giueth himselfe to wine, sleepe, and ease, *Prou. 20.13.*

That for the auoyding of fornication marrieth not, *1 Corin. 7.2.*

That puts away his wife for other

ther causes then for fornication, *Matb. 19. 6.*

VIII. COM.

Thou shalt not steale.

Hee breakes this Commandement,

That thinkes but a thought tending to the least hindrance of his neighbours welfare and good estate.

That lyes in no calling, *1. Theff. 3. 11.*

That neglects his calling. *Ier. 48. 10.*

That spends his wealth in ryot, and prouideth not for his family, *1. Tim. 5. 8.*

That is not content with his estate, but seekes to be rich, *1. Tim. 6. 10.*

That selleth the goods of the Church, or buyes them, *Mal. 3. 8.*

That selleth such things as are
meanes

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meanes to further Idolatry,
or any other sinne.

That vseth powdering, starch-
ing, blowing, darke shops to
set a glosse on his wares, and
make them more saleable.

That conceales the fault of his
wares.

That vseth false weights and
measures, *Leuit. 19. 35.*

That vseth words of deceite,
Preu. 20. 14.

That taketh more for his wares
then the iust price, *Matthew,*
7. 12.

That oppresseth his tenants by
racking his rents, *Habacuc.*
2. 11.

That vseth ingrossing of wares.

That raiseth the price, onely in
consideration of a day of pai-
ment.

That either giueth or taketh
bribes, *Esay 1. 33. Psal. 82.*

That

That writeth letters of affection
in wrong suites.

That holds backe things borrowed, *Ezech. 18. 7.*

That holds backe things found
or pawned, *Leuit. 6. 3.*

That beeing lusty, liues by begging.

That releeueth such, *2. Thessal. 3. 10.*

That for gaine defends bad causes, and delaies suites in Law.

That layes burdens on the people without measure, *Esay 1. 23. Ezech. 22. 27.*

That spends the Church goods
in ryot, *1. Tim. 6. 9.*

That maketh merchandize of
Gods word and sacraments,
Mich. 3. 11. 2. Cor. 2. vlt.

That gets goods by gaming.

That gets his liuing by casting
of figures and by playes, *Ephes. 4. 28.*

That

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That is rash in suretiship. *Pron.*
11.15. and 17.18.

That stealeth mens children to
dispose them in marriage, 1.
Tim. 1.10.

That taketh by stealth the least
pin, though it be for the best
end.

That is a receiuer of things sto-
len, and giueth consent to the
fact any way, *Rom* 1. 29.

That vseth deceit in bargaining,
1. *Thess.* 4.6.

That restoreth not things euill
gotten, *Ezech.* 33. 15.

That keepes backe goods giuen
to the Church, *Acts* 5. 3.

That waiteth for a dearth to sell
his things dearer, *Amos* 8.5.

I X. C O M.

Thou shalt not beare, &c.

Hee breaketh this Com-
mandement,

That doth but conceiue a
thought

thought of disgrace against
his neighbour.

That enuies at the prosperitie
of his neighbour, *1. Tim. 6. 4.*

That seeks onely his owne good
report.

That is suspitious, *1. Cor. 13. 5.*

That giues hard or rash sentence
against others, *Mark. 7. 1.*

That taketh mens sayings and
doings in worse part, *Matth.
26. 60.*

That accuseth one falsely, *1. Kin.
21.*

That makes or reports tales o-
penly or in a whispering ma-
ner, *Leuit. 19. 16.*

That receiueth tales, *Exod. 23.
1.*

That speaketh the truth of ma-
lice, *Psal. 5. 21, 2.*

That blazeth abroad mens infir-
mities, *Matth. 18. 17.*

That vseth quipping and taun-
ting

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ting, *Ephes. 5. 4.*

That vseth flattery, *Prou. 26.*

19.

That lyeth, though it bee for
neuer so good an end, *Zach.*

13. 3.

That defends an euill cause, and
impugnes the contrary.

That writes or spreads libels.

X. C O M.

Thou shalt not lust.

He breakes this Comman-
dement,

THat thinks an euill thought
against his neighbour, al-
though hee meane not to doe
it.

That conceiueth some inward
delight in some euill motion,
though hee giue not consent
to practise it.

S I N S

SINNES DIRECTLY

against the Gospel.

Hee sinnes against the
Gospel.

That denieth either directly, or by consequent, that Christ is come in the flesh, 1. *Iohn 4.3.8.*

That treadeth vnder foote the blood of Christ, *Heb. 10.29.*

That beleeueth not the remission of his owne sinnes, and acceptation to life euerlasting, 1. *Iohn. 3.23.*

That repents not, but hardnes himselfe in all his bad waies, *Rom. 2.4.5. Ierem. 8.6.*

THus much of Examination: now followes the second duty, which is confession of sinne vnto God, which is very necessary. For the right way to haue our sinnes covered before GOD, isto vncover and

ac-

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acknowledge them vnto him. For he will iustifie vs if we condemne our selues : he will pardon vs, if we, as being our owne enemies, accuse our selues : hee forgets our sins, if we remember them : when wee are vile in our owne eyes, wee are precious in his; and when we are lost to our selues, wee are found of him.

That Confession may bee rightly performed, a notable duty is to bee put in practise in it : namely, the arraignment of a repentant sinner, whereby he *iudgeth himselfe, that he may not be iudged of the Lord.*

1. Co 11.
31.

This arraignment hath three speciall points in it. First of all, he must bring himselfe forth to the barre of Gods iudgement : which thing hee doth when hee sets himselfe in the presence of
God,

God, as though euen now the day of Iudgement were, As S. *Ierome* did who alwaies thought with himselfe that hee heard this voyce sounding in his eares, *Rise yee dead and come to iudgement.*

Secondly, he must put vp an inditement against himselfe; by accusing himselfe before God; by acknowledging his knowne sinnes particularly, and his vnknowne generally, without any excuse or extenuation, or defence, or hiding the least of them. Example of *Dauid*, *I Psal. 51. know mine iniquities, and my sinne 3, 4, 5. is euer before me: against thee, against thee onely haue I sinned, and done this euill in thy sight, &c. behold, I was borne in iniquity, and in sinne bath my mother conceived mee. And, I haue sinned greatly, I Chron. because I haue done this thing: But 21. 8. now*

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now, I beseech thee, remooue the iniquity of thy seruant: for I haue done very foolishly. Of Ezra, O my
 Ezra. 9. 6. God, I am ashamed and confounded to lift vp mine eyes vnto thee, my God: for our iniquities are increased ouer our heads, and our trespassse is growne up into heauen.

Thirdly, hee must with heauinesse of heart, as a Iudge vpon the bench, giue sentence against himselfe, acknowledging, that he is worthy of euerlasting hell, death, and damnation. As the prodigall childe, *Father, I haue sinned against heauen, and against thee, and am not worthy to bee called thy childe.* And Daniel, *Wee
 Dan. 9. 1. haue sinned and committed iniquitie, and haue done wickedly: yea, we haue rebelled and haue departed from thy precepts, and from thy iudgements, &c. O Lord, righteousness belongeth vnto thee, and
 unto*

unto vs open shame. Of Iob : Be- Iob. 32.
holde, I am vile, what shall I an- 36.
swer thee? I will lay my hands up-
on my mouth. And I abhorre my and 42.6.
selfe, and I repent in dust and a-
shes. Of the Publican, who stan-
ding a farre off, would not lift up Luk. 18. 13
so much as his eyes to heauen, but
smote his breast, saying, Lord, bee
mercifull unto me a sinner.

As for confession of sinne to
men, it is not to bee vsed but in Math. 5.
two cases. First, when some of- lam, 5. 17
fence is done to our neighbour :
secondly, when ease and com-
fort is sought for in trouble of
conscience.

The third duty in the pra-
ctise of repentance is Depreca-
tion, whereby we pray to God
for the pardon of the sins which
haue beene confessed with con-
trition of heart, with earnest-
nesse and constancy, as for the
weigh-

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weightiest matter in the world.
 And here wee must remember
 to behaue our selues to God as
 the poore prisoner doth at the
 barre, who when the Iudge is a-
 bout to giue sentence, cries vn-
 to him for fauour, as for life and
 death. And we must doe as the
 crible or lazar man in the way ;
 sit downe, vnlappe our legges
 and armes, and shew the sores of
 our sinnes; crying to God conti-
 nually as they doe (*Looke with
 your eye, and pity with your heart*)
 that wee may finde mercy at
 Gods hands, as they get almes
 at the hands of passengers. Thus
Oseah instructeth the people, O
Israel, *retarne vnto the Lord thy*
God: for thou hast fallen by thine
iniquitie: take vnto you words, and
turne vnto the Lord, and say vnto
him, Take away all iniquity, and
receiue vs graciously: for wee will
render

Osea 14.

render thee the calves of our lips.

Of David, Wee doe not present our Da. 9. 18.
supplication before thee for our 19.

owne righteousness, but for thy great
tender mercies. O Lord heare, O

Lord forgive, O Lord consider and
doe it: deferre not for thine owne

names sake, O my God. Of David, Ps. 51.

Have mercy upon me, O God, ac-
cording to the multitude of thy com-
passions put away my iniquities.

The last duty is, to pray to
God for grace and strength,

whereby wee may bee enabled
to walk in newnesse of life. Of

David, Behold, I desire thy com-
mandement, quicken mee in thy Ps. 119.

righteousnesse. And, Teach me to 40.

doe thy will, for thou art my God:

let thy good Spirit leade mee into Ps. 143.
the land of righteousness. 10.

CHAP. VIII.

*Of Legall Motives to Repen-
tance.*

Motives to repentance are either Legall or Euangelicall. Legall are such as are borrowed from the Law: and they are three especially.

The first is, the miserie and cursed estate of euery impenitent sinner in this life, by reason of his sinnes.

His misery (that I may expresse it to the conceit of the simplest) is seauenfolde.

1. within him.
2. before him.
3. behind him.
4. on his right hand.
5. on his left hand.
6. ouer his head.
7. vnder his feete.

His misery within him is two-
fold.

fold. The first is a guiltie conscience: which is a very hell vnto the godly man. For hee is like a silly prisoner, and the conscience like a Iaylour which followes him at the heeles, and dogges him whither so euer hee goes, to the end he may see and obserue all his sayings and doings. It is like a register, that sets alwayes with the penne in his hand, to record and inroll all his wickednesse for euerlasting memory. It is a little Iudge that sits in the middle of a man, euen in his very heart, to arraign him in this life for his sinnes, as hee shall be arraigned at the last day of Iudgement. Therefore the pangs, terrours, and feares of all impenitent persons, are as it were, certaine flashings of the flames of the fire of hell. The guiltie conscience

D

makes

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makes a man like him that ly-
Ef. 28. 20 eth on a bed that is too strait,
and the couering too short; who
would with all his heart sleepe,
Dan. 5. 6. but cannot. *Belsazzar*, when
he was in the midst of his mirth,
seeing the hand writing vpon
the wall, was smitten with great
feare, so as his countenance
changed, & his knees smotte to-
gether.

The second euill within man
is, the fearefull slavery and bon-
dage vnder the power of Satan
the prince of darknesse: in that
his minde, will, and affections
are so knitte and glewed to the
will of the diuell, that hee can
doe nothing but obey him, and
rebell against God. And hence
Sathan is called the prince of
this world, which keepeth the
hold of the heart, as an armed
captaine keeps a skence or ca-
stle

ſtle with watch and ward.

The miſery before man is a dangerous ſnare which the Diuell layes for the deſtruction of the ſoule. I ſay it is dangerous, becauſe he is in ſetting of it or 40. yeares, before he ſtrikes : when as (God knowes) men doe little thinke of it. It is made of three cordes : with the firſt hee brings men into his ſnare : and that hee doth by couering the miſery and the poyſon of ſinne ; and by painting out to the eye of the minde, the deceitfull profits and pleaſures thereof. With the ſecond, hee hopples and inſnares them : for after that a man is drawne into this or that ſinne, the Diuell hath ſo ſugered it ouer with fine delights, that he cannot but needs muſt liue and lye in it. By the third he draweth the ſnare, and endeauours

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with all his might to breake the necke of the soule. For when hee seeth a fit opportunitie, especially in gricuous calamities, and in the houre of death, hee taketh away the vizar of sinne, and shewes the face of it in the true forme, as ougly as himselfe: then withall he beginneth (as wee say) to shew his hornes; then he rageth in terrifying and accusing, that the soule of man may bee swallowed vp of the gulfe of despair.

The miserie behinde him, is
Gen. 4.7. the sinnes past. The Lord saith
to Caine, *If thou dost not well,*
sinne lyeth at the doore. Where
 sin is compared to a wild beast,
 which followeth a man whither
 soeuer he goeth, and lieth lurking
 at his heeles. And though
 for a time it may seeme to be
 hurt-

hurtlesse, because it lies asleepe,
yet at length, vnlesse men re-
pent, it will rise vp, seaze on
them, and rend out the very **Iob 13.**
throates of their soules. *Iob* in
his affliction saith, *Thou writest*
bitter things against mee, and ma-
kest mee possesse the finnes of my
youth. And *David* prayeth. *For-* **Psal 25.**
giue me the finnes of my youth. If
the memory of finnes past bee
a trouble to the godly man; oh
what racke, what a gibbet will
it bee to the heart of him that
wants grace!

The miserie on the right
hand is prosperitie and ease:
which by reason of mans finnes
in any occasion of many iudge-
ments. In it men practise the
horrible finnes of Sodome, it
passeth vp the heart with diue- **Ezec. 16.**
lish pride, so as men shall thinke **49.**
themselves to bee as God him-
selfe,

Ier. 22. 21

selfe, as *Senacharib, Nabuchadnezzar, Antiochus, Alexander, Herod, & Domitian* did. It stealeth away mans hart from God, and quencheth the sparkes of grace. As the Lord complayneth of the Israelites, *I spake vnto thee when thou wast in prosperitie, but thou saidest, I will not heare: this hath beene thy manner from thy youth.* It is like the Iuie that embraceth the tree, and windeth round about it, but yet drawes out the iuice of it. Hence is it, that many turne it to an occasion of their destruction.

Pro. 1. 32

Salomon saith, Prosperity of fooles destroyeth them. When the milt swels, the rest of the body pineth away: and when the heart is puffed with pride, the whole man is in danger of destruction. The sheepe that goes in the best pasture, soonest come to the

the slaughter-house: and the vngodly man fattes himselfe with continuall prosperitie, that hee may the sooner cometo his own damnation. Rom. 9.
11.

The misery on the left hand is aduersitie, which stands in all manner of losses, and calamities in goods, friends, good name, & such like. Of this reade at large, *Dent. 28.*

The misery ouer his head is, the wrath of God, which he testifieth in all manner of iudgements from heauen, in danger of which euery impenitent sinner is euery houre. And the danger is very great. The Scripture saith, *It is a fearefull thing to fall into the hands of the liuing God.* Heb. 10.
31. Hee hath store-houses full of all manner of iudgements: and Deut. 32 they watch for secure sinners 34. that cannot scape. *Gods wrath* Ezech. 7 6,

is a fire making hauocke and bringing to nought whatsoeuer it lighteth on: yea, because he is slow to anger, therefore more terrible: as a man therefore stayeth his hand for a time, that hee may lift it higher, and fetch a deeper blow. When the dumbe creatures melt as waxe, and vanish away at his presence, when hee is angrie; as the huge mountaines and rockes doe; fraile man must neuer looke to stand. If the roaring of a Lyon make men afraid, and the voice of thunder bee terrible: Oh how exceedingly should all be astonished at the threatnings of God?

Nahum. 1
4, 5, 6.
Psal. 97.

The misery vnder his feete, is *Hell fire*: for euery man till he repent, is in as great danger of damnation as the traitor apprehended, of hanging, draw, ing.

ing, and quartering. A man walking in his way fallēs into a deep dungeon that is full of vgly serpents and noy some beasts: in his fall he catcheth hold on a twigge of a tree that groweth at the mouth of the dungeon, and hangs by it: afterwards there comes a beast both leane and hunger-bitten, which hauing cropt the whole tree, is euer and anone knapping at the twigge on which hee hangeth. Now, what is the danger of this man? Surely he is like to fall into the pit, ouer which hee hangeth. Well, this man is euery impenitent sinner: the pitte is hell, prepared for the diuell and his angels: the twigge is the brittle and fraile life of man; the hunger-bitten beast is death that is ready euery houre to knappe our life asunder: the
danger

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danger is fearefull: for man hanging (as it were) ouer the mouth of hell, when life is ended, vnlesse hee doe vse good meanes before hee dye, he then falles to the very bottome of it.

If this bee the misery wherewith the carelesse man is besieged and compassed about euery way, and that for his sinnes why doe men lye in the dead sleepe of securitie? O! it stands them in hand to take vp the voyce of bitter lamentation, and for their offences to howle after the manner of dragons. If men could weepe nothing but teares of blood for their sinnes, if they could dye a thousand times in one day for very grieffe, they could neuer be griued enough for their sinnes.

The second Motiue to drawe men to repentance, is, the consideration

sideration of the wretched estate of an impenitent sinner in his death, which is nothing but the * wages and allowance that hee receiueth for his sinne : and it is the very suburbs, or rather the gates of hel. Saint *Paul* compares death to a scorpion, who carries a *sting* in her taile, which is sinne. Now then when impenitent and prophane persons dye, then comes this scorpion and gripesthem with her legs, and stabbes them at the heart with her sting. Wherefore the best thing is, before death come, to vse meanes to pull out the sting of death. And nothing will doe it but the blood of Christ: let men therefore breake off their sinnes by Repentance : let them come to the throne of grace, and cry : yea, let them fill heauen and earth with cryes for mercy.

* *o. w. 12.*

Rom. 6.

23.

1. Cor. 15.

55, 56.

mercy. Oh, pray, pray, pray for the pardon of thine owne personall and particular sinnes. If thou obtaine but one drop of GODS speciall mercy in Christ, all danger is past. For Death hath lost his sting; and then a man, without danger, may put an ougly serpent in his bosome.

The third motiue is the consideration of his estate after death. When the day of the last Iudgement shall be, he must be brought and set before the tribunall seat of Christ: he shall not be able to escape or hide himselfe: then the bookes shall be brought out, and all his sinnes shal be discovered before Gods Saints and Angels: the Diuell and his owne conscience shall accuse him: none shall be aduocate to plead his cause: he
him-

himselfe shall bee speechlesse,
hee shall at length heare the
dreadfull sentence of damna-
tion, *Goe yee cursed into hell pre-
pared for the diuell and his angels.*

This thing might mooue the
vilest Atheist in the world to
leauē his wicked wayes, and
come to amendment of life.
Wee see the strongest theefe
that is, when hee is led in the
way from the prison to the
barre, leaueth his theeuing, and
behaueth himselfe orderly. And
indeede if hee would then cut
a purse, it were high time that
hee were hanged. All men by
nature are traytours and male-
factours against God: whiles
we liue in this world, we are in
the way going to the barre of
Gods iudgement. The wheele
of the Heauens turneth one
bout euery day, and windeth

vp somewhat of the threede of our life : whether wee sleepe or wake, we are alwayes comming nearer our end : wherefore let all men daily humble themselves for their sinnes, and pray vnto God that he would be reconciled vnto them in Christ; and let them endeaour themselves in obedience to all Gods commandements, both in their liues and callings.

Againe, after the last Iudgement there remains death eternall appointed for him : which stands in these three things. I. A separation from all ioy and comfort of the presence of God. II. Eternall fellowship with the diuell and his angels. III. The feeling of the horrible wrath of God, which shall seaze vpon body, soule, and conscience, and shall feede on them

them as fire doth on pitch and
brimstone : and torment them
as a worme crawling in the bo-
dy, and gnawing on the heart :
they shall alwaies be dying, and
neuer dead alwaies in woe, and
neuer in ease. And this death
is so much the more grieuous,
because it is euerlasting. Sup-
pose the whole world to bee a
mountaine of sand, and that a
bird must carry from it but one
mouthfull of sand euery thou-
sand yeares: many innumerable
thousands of yeares will bee ex-
pired before shee will haue car-
ried away the whole Moun-
taine : well, if a man should stay
in torment so long, and then
haue an end of his woe, it were
some comfort : but when the
bird shall haue carried away the
mountaine a thousand times: a-
las, alas, a man shall be as farre
from

from the ende of his anguish
and torment as euer hee was.
This consideration may serue
as an yron scourge to driue
men from their wicked liues.
Chrysostome would haue men
in their meetings in Tauernes
and Feasts, to talke of Hell, that
by often thinking on it, they
might auoide it. A graue and
chaste Matrone, being mooued
to commit folly with a lewde
ruffian; after a long discourse,
shee called for a panne of bur-
ning coales, requesting him for
her sake to holde his finger in
them but one houre; he answered,
that it was an vnkinde re-
quest; to whom shee replyed,
That seeing he would not holde
so much as one finger in a fewe
coales for one small houre, shee
could not yeelde to doe the
thing for which shee should bee
tor-

tormented body and soule in hell fire for ever. And so should all men reason with themselves when they are about to sinne. None will bee brought to doe a thing, that may make so much as their finger or tooth to ake: if a man bee but to snuffe a candle, hee will first spit on his finger, because he cannot abide the heate of a small and tender flame. Therefore wee ought to haue great care to leaue our sinnes, whereby wee bring endlesse torment to body and soule in Hell fire, to which our fire is but ice in comparison.

CHAP. IX.

Of Motiues Euangelicall.

EVangelicall Motiues are two especially. The first is taken
taken

2
9.
taken from the consideration
of mans redemption. Hee that
redeemed mankinde is G O D
himselſe : as *Paul* ſaith, that
2 Cor. 5. *God was in Chriſt, reconciling the*
9. *world to himſelfe.* Mans ſinne is
ſo vile and hainous in the eyes
of God, that no angell or crea-
ture whatſoeuer was able to ap-
peaſe the wrath of God for the
leaſt offence; but the Sonne of
God himſelſe muſt come downe
from Heauen, and take mans
nature on him : and not onely
that, but he muſt alſo ſuffer the
moſt accuſed death of the
Croſſe, and ſhed his moſt pre-
tious heart blood, to ſatiſfie the
Juſtice of his Father in our be-
halfe. If a father ſhould be ſicke
of ſuch a diſeaſe, that nothing
would heale him but the heart
blood of his owne childe, hee
would preſently iudge his owne
caſe

case to be dangerous; and would also now (if euer) to be recovered, vse all meanes whereby he might auoyde that disease. So likewise. seeing nothing could cure the deadly wound of our sinne, but a plaister made of the heart blood of Christ; it must make vs acknowledge our pitifull case, and the heinousnesse of the least of our sinnes; and stir vs vp to newnesse of life.

Againe, considering the end of the redemption wrought by Christ, was to deliuer vs from our euill conuersation in sinne and vnrighteousnes, we are not to continue, and as it were lie bathing our selues in sinne: For that were, as if a prisoner, after that he had beene ransomed and had his bolts taken off, and were put out of the prison to goe whether hee would, should re-
turne

turne againe, and desire to lie in the dungeon still.

The second Motiue is, that
 Na. 1: 16. **GOD** hath made a promise
 18. to such as truly repent. I. Of
 remission of sinnes, *Wash you,
 make you cleane, take away the e-
 uill of your works from before mine
 eyes, cease to doe euill, &c.* Though
 your sinnes were as crimson, they
 shall bee made as white as snowe:
 though they were as red as scarlet,
 they shall be as wooll. And seeke
 the Lord while hee may be found,
 Isa. 55: 6. call vpon him while hee is neare.
 8. Let the wicked forsake his wayes,
 and the vnrigheteous his owne ima-
 ginations, and returne vnto the
 Lord, and hee will haue mercy on
 him, for hee is very plentifull in
 forgiving. II. Of life euerla-
 sting, I will not the death of a
 sinner, but rather that hee repent
 Eze. 18. and liue. And, Thus saith the
 1, 22. Lord

Lord unto the house of Israel. Seeke Amos 5:
yee me, and yee shall live. III. Of 8.

mitigating or remoouing tem-
porall calamities, Stand in the
Court of the Lords house, and Ier. 26. 31
speake vnto all the Citie of Iudah,
&c. If so be they will hearken and
turne euery man from his euill
way, that I may repent mee of the
plague which I haue determined to
bring vpon them, because of the
wickednesse of their workes. And
If we would iudge our selues, we 1 Cor.
would not be iudged, that is, af- 11. 31.
flicted with temporall punish-
ments.

I ioyne with the remoouing
of temporall calamities, the mi-
tigating of them: because they
are not alwayes taken away
when the party repenteth. Af-
ter Davids repentance the child 1 Sam.
dieth, and the sword departeth 12. 14.
not from his house. And the

Pro-

Prophet *Micha* bringeth in the people humbling themselves before God vnder a temporall punishment, saying, *I will beare thy wrath, because I haue sinned against thee.* And it is Gods pleasure that the chastisement shall remaine after the partie is reconciled to him, that hee may by that meanes bee admonished of his sinne, and be an example to others.

As God hath made these mercifull promises to penitent sinners, so hee hath faithfully performed them, so soone as they haue but begun to repent. Example of *Dauid*. Then *Dauid* said vnto *Nathan*, *I haue sinned against the Lord.* And *Nathan* saide to *Dauid*, *Thy sinne is forgiven thee.* Of *Manasses*. When he was in tribulation hee praied vnto the Lord his God, and humbled him-

2. Sam.
12. 12.

3. Chro.
3. 12.

himselfe greatly before the Lord
 God of his fathers, and prayed un-
 to him: and God was intreated of
 him, and heard his prayer. Of the
 Publican, *The Publican, &c.* Lu. 18. 13
 smote his breast saying, O God
 be mercifull to me a sinner: I tell
 you, this man departed iustified to
 his house, rather then the other.
 Of the Theefe, *He said unto Je-* Lu. 23. 43
sus, Lord remember mee when
thou comcest into thy Kingdome.
Then Iesus said unto him; Verily
I say unto thee, To day thou shalt
be with me in Paradise.

Having such notable pro-
 mises made to Repentance, no
 man is to draw backe from the
 practise of it, because of the
 multitude of his finnes, but ra-
 ther to doe it. The Pharises
 said to Christs Disciples, *Why* Mar. 9. 12
carees your master with Publicans
and sinners? When Iesus heard it,
 be

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*he said unto them. The whole neede
not the Physitian, but they that are
sicke. And, I came not to call the
righteous, but sinners to repen-
tance. And, Verily, I say unto you,
that Publicans and harlots shall
goe before you into the kingdome of
God.*

Ma. 21. 31

CHAP. X.

Of the time of Repentance.

THE time of Repentance is
the time present, without
any delay at all: as the Holy
Ghost saith, *To day if yee will
heare his voyce. And Exhort one
another daily. While it is called to-
day: lest any of you bee hardened
through the deceitfulnesse of sinne.*
Reasons hereof are these. Life
is vncertaine: for no man know-
eth at what houre or moment,
and after what manner hee shall
goe forth of this world. *Be ye
also*

Heb. 3. 7.

13.

also prepared therefore, for the day will come at an houre when ye thinke not. This one thing should make a man to hasten his Repentance; and the rather, because many are dead, who purposed with themselves to repent in time to come; but were preuented by death, and shall neuer repent. I I. The longer a man liueth in any sinne, the greater danger: because by practise sinne getteth heart and strength. Custome is of such force, that that which men vse to doe in their life time, the same they doe and speake when they are dying. One had three poundes owing to him for to be payed three seuerall yeares: when that hee was dying, nothing could be gotten of him, but three yeares, three pounds. Again, by deferring repentance,

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Rom. 2. 5 men treasure vp wrath against the day of wrath. If a malefactor for his punishment should bee appointed to carry euery day a stick of wood to an heap to burne him twentie yeeres after, it must needes bee an exceeding great punishment and misery: and this is the case of euery sinner, who neglecting repentance from day to day, doth thereby imploy himselfe in heaping vp the coales of Gods wrath to burne his soule in Hell, when the day of death comes.

III. The more the time is prolonged, the harder it is to repent: the longer a man goes in his sicknesse without physicke, the harder is the recouery. And where the diuell dwels long, hee will hardly bee remooued. The best way to kill a serpent, is, to crush it in the head when it is yong.

young. I V. It is as meate
and drinke to the diuell to see
men liue in their finnes, defer-
ring repentance: as on the
contrary, there is great ioy a-
mong the Angels of God in
Heauen, when a sinner doth re-
pent. V. Late repentance is
feldome or neuer true repen-
tance. For if a man repent when
hee cannot sinne, as in former
time, as namely in death: then
hee leaueth not sinne, but sinne
leaves him: wherfore the repen-
tance which men frame to the-
selues when they are dying, it
is to bee feared lest it dye with
them. And it is very iust, that
he should be contemned of God
in his death, who contemned
God in his life. *Chrysostome*
saith, that the wicked man hath
this punishment on him, that in
dying hee should forget him-
selfe.

himselſe, who when hee was liuing did forget God. V I. Wee are with *Abel* to giue vnto God in ſacrifice, euen the fatte of our ſlocke: now they which deferre repentance to the ende, doe the contrary. Late repenters offer the flower of their youth to the diuell: and they bring the lame and broken Sacrifice of their old age to God.

CHAP. XI.
OF CERTAINE CA-
ſes in Repentance.

I. Caſe of a Renolt.

VHether a man that hath professed Chriſt and his Religion, yet afterward in perſecution denies Chriſt, and forſweareth his Religion, may repent and be ſaued. *Anſ.* It is a grieuous eſtate: yet a man may come

come to repentance afterwards.

Manasses fell away to Idolatry and witchcraft; and yet was received to mercy. So did wise

Salomon: and yet no doubt recovered, and is received to life everlasting. My reason is, because God vouchsafed him to

be a pen-man of some parts of holy Scripture. And the Scrip-

tures were written, not by such

as were men of God onely, but

by such as were *holy men of God*.

Peter denyed Christ of know-

ledge against his owne consci-

ence, and that with cursing and

banning: and yet came to Re-

pentance afterward, as appears

by the testimony of Christ, *I*

have prayed for thee that thy faith

faile not: therefore when thou art

converted strengthen thy brethren.

Obiect. 1. Mat. 10. 33. Who-

soever shall deny mee before men,

I will deny him before my Father which is in hea-

ven.

him

him

him

him

him

2. Ch. 33.

2. Pet. 1. 2.

Luk. 22.

33.

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him will I deny before my Father which is in beauen. *Answ.* The place is onely to be vnderstood of such a deniall of Christ which is finall.

Obiect. III. Hebr. 6. 4. It is impossible that they which were once lightened, and haue tasted of the heauenly gift, &c. If they fall away should bee renewed by repentance. And Hebr. 10. 26. If we sinne willingly after that wee haue receiued the knowledge of the truth, there remaines no more sacrifice for sinne. Answ. The places must be vnderstood of sinne which is to death: in which men of desperate malice against Christ, vniuersally and wholly fall away from Religion. For *Heb. 6. 9.* the holy Ghost saith not, *If they fall; but, If they fall away.* And it is added, *That they crucifie the Sonne of God, and make a mocke*
of

of him ; That they trample under
foote, The Sonne of God ; That they
dispiſe the Spirit of God. And the
word tranſlated willingly, im- Verſ. 16.
ports ſomewhat more, namely
to ſinne becauſe a man will, that
is, wilfully. The like anſwer is
to bee giuen to the queſtion,
whereby it is demanded whe-
ther men ouertake with the vn-
naturall finnes mentioned, Ro-
man. 1. 24, 25, 26. may come to,
namely, that although the finnes
be hainous and capitall, yet the
grace of repentance is not deni-
ed, as appeareth in the exam-
ple of the Corinthians, 1. Cor.
6. 9, 10, 11.

11. *Case of Recidination.*

VHether the childe of God after repentance of some grievous sinne, doe fall into the same againe, and come to repentance the second time. *Ans.* The case is dangerous as wee may see by the comparison in the body. If one fall into the relapse of an Ague, or any other strong disease, it may cost him his life: and the recouerie will be very hard. Christ said to the man that had beene sicke 38. yeares, after that hee had healed him, *Beholde, thou art whole, sinne no more, lest a worse thing befall thee.* And the vn-cleane spirit returning takes to him *seauen other spirits worse then himselfe.* Indeepe wee finde no particular example of recovery after a relapse, in the Scriptures:

Ioh. 5. 14

Luk 11. 26

tures: yet no doubt a recovery may be. Reasons are these. I. Promise is made of Remission of finnes in Christ without any *AA. 10.* terme of time: without any li- *43.* mitation to any number or kinds of sinne: saue onely the blasphemy against the Holy Ghost. Therefore there may bee Repentance and Saluation after a relapse. II. Christ telles *Peter*, that he must forgie, not till seauen times onely (which peraduenture he thought to bee very much) but *seauentie seauen* *Luk. 17.* *times*, and that in one day, if one retu-ne seauenty times, and say, it repents me. Now if wee must doe this, which haue not so much as a droppe of mercie in vs, in comparison of God: hee will, no doubt, often forgie euen for owne sinne, if men will returne and say, It repenteth me,

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me, considering that with him
 is plentiful redemption, and hee is
 much sparing.

Pf. 130.7
 155. 6.7.

III. *Case of Restitution.*

WHether he that repents
 is to make restitution, if
 he haue taken any thing wrong-
 fully from his neighbour. *Ans.*
 Yea: *Zachens*, when he repented
 and receiued Christ, gaue halfe
 of his goods to the poore, and
 if he had taken any thing by forged
 cauallation, he restored it fourefold.
 It is but a bad practise when a
 man on his death-bed will very
 deuoutly bequeath his soule to
 God, and his goods euill gotten
 (as his conscience wil often cry
 in his eare) to his children and
 friends, without either restituti-
 on or amends making. *Quest.*
 But what if a man bee not able

Lu. 29.8.

to restore. *Answer*, Let him acknowledge the fault, and God will accept the wil for the deed.

As *Paul* saith in the like case: *If* : . *Cor* 8. there be a willing minde, it is ac- 12.

cepted according to that which a man hath, and not according to that which he hath not. *Quest*. When

a man by restoring shall discredit himselfe, how shall he restore and keepe his credit? *Ans*.

Let him (if the thing to bee restored be of smal moment) make choice of some faithfull or honest friend, who may deliuer the thing in the behalfe of the party concealing his name. *Question*,

How if the parties be dead? *Ans*.

Let him restore to the heires and successours; if there be none, let him restore to God, that is, to the Church and the poore.

IIII. *Case of teares.*

VHether doth repētance
alwaies go with teares
or not. *Answ.* No : for very
pride and hypocrisie will drawe
forth teares. And somethere
are, that can weepe for their
sinnes in the presence of others
whereas beeing alone, they nei-
ther will nor can. Some againe
are of that constitution of bo-
dy, that they haue teares at
command. And a godly man
with dry cheekes may mourne
to God for his sinnes, and in-
treate for pardon, and receiue
it. Yet in all occasions of dee-
per griefe for sinne, teares will
follow : vnlesse men haue sto-
ny and flinty hearts. And yet
again, though the greatest
case of sorrow bee offered, the
softest heart that is, shewes not
teares

tears at the first, but afterwards it will. When the body receiues a deepe wound; at the first yea shal see nothing but a white line or dint made in the flesh, without any blood: stay but a while then comes blood from the wound in great abundance. So at the first the minde is astonished and giues no teares; but after some respite and consideration, teares follow.

V. Case of Death.

VHether the repentant sinner can alwayes shew himselfe comfortable, on his death-bed? *Ans.* Though the comfort of Gods spirit shal neuer be abolished from his heart; yet he cannot alwaies testifie it. For hee may dye of a burning Ague: and by reason of the extremitie of his fittes, be

bee troubled with idlenesse of head, and break out into raving speeches & blasphemies. Likewise hee may dye of a sicknesse in the braine, and bee troubled with grievous convulsions, so as his mouth shal be writen to his eares, his necke turned behinde him, and the very place where he lyeth shall shake through his trembling, as daily experience will testifie.. Neither is any to
 Eccl.9.2. thinke this strange. For Salomon saith, *All things (in outward matters) come alike to all: and the same condstion is to the iust, and to the wicked: to the good, and to the pure, and to the polluted: and to him that sacrificeth, and to him that sacrificeth not.*

CHAP. XII.

Of the Contraries to Repentance.

Con-

Contrary to Repentance is Impenitency: wherby men continue in one estate, neither sorrowing for sinne, nor turning from it.

It is one of the most grievous iudgements that is, if it be finall. For as a sicke man, then is most sicke, when hee feeles the least sicknesse, and saith he is well: so miserable man is in most misery, when he feels no misery, and thinkes himselfe in good estate.

This sinne befallles them that iudge themselves righteous, needing no repentance. As the *Pharises* in the dayes of Christ, the *Catharists* in the Primitiue Church, and the *Anabaptists* in our age. Adde vnto these, such as haue hardened their hearts: so as they cannot discern betweene good and euill;
nor

nor tremble at Gods Iudgement, but rather fret and rage against them: till God in his wrath either destroy them, or cast them to finall despaire. As it befell *Julian* the Apostata, who died blaspheming and casting his own blood into the aire.

Betweene the two extreames Repentance and Impenitencie, is placed counterfeite repentance. For the wicked nature of man can dissemble and counterfeit Gods grace. As the Lord complaineth of the Iewes: *Her rebellious sister Iudah, hath not returned vnto mee with her whole heart, but fainedly saith the Lord, Ierem. 3. 10.*

Counterfeite repentance, is, either Ceremoniall, or Desperate.

Ceremoniall, when men repent in outward shew, but not
in

in the truth of heart. As Saul,
 Then said Saul to Samuel, I have ^{1. Sam. 15}
 sinned: for I have transgressed the ^{24, 30.}
 commandement of the Lord, and
 thy word: because I feared the
 people and obeyed their voice. Now
 therefore I pray thee take away my
 sinne, and turne againe with mee,
 that I may worship the Lord, &c.
 Again. I have sinned, but honour
 mee I pray thee, before the Elders
 of my people. Of Ahab, When A-
 hab heard these words, he rent his ^{1. Kin. 21.}
 cloathes, and put on sackecloth, and ^{27, 29.}
 fasted, and went softly. And the
 word of the Lord came to Eliah,
 saying, Seest thou how Ahab is
 humbled before me?

Dissembled repentance may
 be discerned, because men, after
 a time returne to their old by as
 againe. Pharaoh king of Egypt
 said vnto Moses and Aaron
 Pray vnto the Lord that hee may, ^{Exod. 8.}
 take

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take away the frogges from me and from my people. And when Egypt was smitten with haile, he said, I

Ex 9. 29. haue now sinned: and the Lord is righteous: but I and my people are wicked: Pray yee vnto the Lord, that there bee no more mighty thunder and boyle. Againe, troubled with grasshoppers, hee said,

Exod. 10.
16,

I haue sinned against the Lord your God, and against you, and now forgine me my sinne onely this once, &c. Now marke the issue

Ex. 8. 15. of all: when Pharaoh saw that he had rest giuen him, hee hardened his heart, and hearkened not vnto them, as the Lord had said. This is the ordinary and common repentance that most men practise in the world.

Desperate repentance commonly called Penitence, is, when a man hauing only Gods iudgements before his eyes, is smitten with

with horror of conscience; and wanting assurance of Gods mercy, Despaire finally. This was *Indas* repentance, who when he had brought againe the thirty pieces of silver, confessed his fault, and went and hanged himselfe. *Math. 27. 32.*

CHAP. XIII.

Of corruption of the doctrine of Repentance.

THE Church of Rome at this day hath corrupted the auncient doctrine of Repentance, being one of the speciall points of religion. The corruptions are especially sixe.

The first, that they make repentance or penance to be a sacrament, which cannot be: because it wants an outward signe. And though some say, that the words which the Priest rehearsed in absolution, are the signe, yet

yet that cannot be : because the sinne must be, not onely audible but also visible.

The second, that a sinner hath in him a naturall disposition, which being stirred vp by Gods preuenting grace, he may and can worke together with Gods Spirit in his owne repentance. But indeede all our Repentance is to bee ascribed to Gods grace wholly. The soule of man is not weake, but starke dead in sinne : and therefore it can no more prepare it selfe to repentance, then the body being dead in the graue can dispose it selfe to the last resurrection.

Eph. 2. 7.

The third corruption, that contrition in Repentance must bee sufficient. A thing impossible. For sinne doth so greatly offend Gods maiesty, that no man

man can neuer mourne enough for it.

The fourth, that contrition doth merit remission of sinne. An opinion that doth derogate much from the al-sufficient merits of Christ.

The fifth, that hee that repens, must confesse all the sins that he can remember, with all their circumstances to his owne priest, or one in his stead, if he will receiue pardon. This kinde of confession is a meere forge-rie of mans braine. I. There is neyther precept nor example of it in the Scripture. II. *Dauid* and others haue reperzed, ^{Ps 32.7.} and haue recciued remission of ^{2 Sam 12} their sinnes without confessing ^{12.} of their sinnes in particular to any man.

The last, that the sinner by his workes and sufferings must make

make satisfaction to God for the temporall punishment of his sinnes. A flat blasphemy.

1. Ioh. 1. The Scriptures mention no other satisfaction but Christs; and if this be sufficient, ours is needlesse: if ours bee needfull, his imperfect. Papists write that both may stand together. Christs satisfaction (say they) is as a plaister in a box vnappplied: mans satisfaction as a meanes to apply it: because it prepares vs to receiue it. Ah, good diuinitie: for euen in common sense the satisfaction of Christ must first be applied to the person of man, that it may please God: before the workes (which they tearme Satisfaction) can any way be acceptable to God.

To conclude, the Romish doctrine of Repentance, is the right way to hell. For when a
sinner

sinner shall be taught, that hee must haue sufficient sorrow for his sinne: and withall, that hee must not beleue the remission of his owne sinnes particularly: when sorrow comes vpon him, and he wants sound comforts in Gods mercie, hee must needes fall into Desperation without recovery. Therefore the Papists in the houre of death, (as wee haue experience) are glad to leaue the trumpery of humane satisfactions, and to rest only for their iustification, on the obedience of Christ.

Lauds Deo.

THE COM-

bate of the Flesh and
Spirit.

*Gal. 5. 17. For the flesh lusteth
against the spirit, and the spirit
against the flesh: and these are
contrary one to another, so that
ye cannot doe the things which
ye would.*

THe Apostle *Paul* from the
beginning of this Chapter
to the 13. verse exhorts the Ga-
latians to maintaine their Chri-
stian liberty: and from thence
to the end of the Chapter, hee
perswades them to other speci-
all duties of Godlinesse. In the
thirteenth verse he stirres them
vp to bee seruiceable one to an-
other by loue: in the fifteenth
verse

verse hee dissuades them from contentions and doing of iniuries. In the 16.verse he shewes the remedy of the former sins, which is, to walke according to the Spirit. In the seuenteenth verse he renders a reason of the remedy, the force whereof is this. The Flesh and the Spirit are contrary : wherefore if yee walke according to the Spirit, it will hinder the flesh, that it shal not carry you forward to do iniuries and liue in contentions, as otherwise it would.

In this verse wee haue to obserue five points. The first, that there is a combate between the Flesh and the Spirit, in these words, *The flesh lusteth against the Spirit, and the Spirit against the Flesh.* The second is the matter of this combate, which stands in the contrary

trary lusting of the flesh and the spirit. The third is, the cause of the combate, in these words, *And these are contrary.* The fourth is the subiect or person in whom this combate is, noted in these words, *So that ye,* the *Galatians*. The last is the effect of the combat, in the last words, *that they cannot doe, &c.*

Touching the combate in selfe, diuers points are to be considered. The first, what these two, which make the combate, namely, the flesh and the spirit, are. They haue diuers significations. First of all, the spirit is taken for the soule, and the flesh for the body. But so they are not taken in this place. For there is no such combate betweene the body and the soule: both which agree together to make the person of one man.

Second-

Secondly, the spirit signifieth naturall reason, and the flesh the naturall appetite or concupiscence. But they cannot bee so vnderstood in this place. For the spirit here mentioned doth fight euen against naturall reason: which though it serue to make a man without excuse, yet is it an enemy to the spirit. Thirdly, the spirit signifies the Godhead of Christ, and the flesh the manhood; but it must not be so taken here. For then euery man regenerate should bee deified. Lastly, the spirit signifieth a created qualitie of holinesse, which by the holy Ghost is wrought in the minde, will, and affections of man: and the flesh, the naturall corruption or inclination of the minde, wil, and affections of that which is against the law. In this sense

these twaine are taken in this place.

Secondly, it is to bee considered how these twain, the flesh & the spirit can fight together, beeing but meere qualities. And wee must know, that they are not seuered asunder, as though the flesh were placed in one part of the soule, and the spirit in an other : but they are ioyned and mingled together in all the faculties of the soule. The mind or vnderstanding part, is not one part flesh, and another spirit, but the whole mind is flesh and the whole minde is spirit; partly one, & partly the other. The whole will is partly flesh, and partly spirit: the flesh and the spirit, that is, grace and corruption, not serued in place, but onely in reason to bee distinguished. As the ayre in the daw-

dawning of the day is not wholly light, or wholly darke, as at mid-night and at noone day: neyther is it in one part light, in an other part darke: but the whole ayre is partly light, and partly darke throughout. In a vessell of lukewarme water, the water it selfe is not onely hote, or onely colde; or in one part hote, and in another part cold: but heate and cold are mixt together in euery part of the water. So is the flesh and the spirit mingled together in the soule of man: and this is the cause why these two contrary qualities fight together.

Thirdly, in this combate we are to consider what equality there is betweene these two combates, the flesh and the spirit. And we must know, that the flesh vsually, is more in measure

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sure then the spirit. The flesh is like the mighty gyant *Goliath*, and the spirit is little and small like young *David*. Hence it is,

2. Cor. 3. 1. that *Paul* calles the *Corinthians* which were men iustified and sanctified, carnall. I could

Ephes. 4. 13. not (saith he) brethren, speake vnto you as vnto spirituall, but as vnto carnall, as vnto *Babes in Christ*. And none can come to be tall

men in *Christ* according to the age of the fulnesse of *Christ*, till after this life. And the speech which is vsed of some *Diuines*, That the regenerate man hath but the reliques of sinne in him, must be vnderstood warily, else it may admit an vntruth. As for the measure of grace, it can be but small in respect, whereas wee doe receiue but the first fruits of the spirit in this life, and must waite for the accomplishment

Rom. 8. 23.

ment of our Redemption till the life to come. For all this, the power and efficacie of the Spirit is such, that it is able to preuaile ordinarily against the flesh. For the flesh receiues his deadly wound at the first instant of a mans conuersion, and continually dyeth after by little and little: and therefore it fights but a maymed souldier. And the Spirit is continually confirmed and encreased by the holy Ghost: also it is liuely and stirring, and the vertue of it is like muske, one graine whereof will giue a stronger smell, then many ownces of other perfumes. Some may say, that the godly man doth more feeble the flesh then the spirit? and therefore that the flesh is euery way more then the spirit. I answer, That we must not measure our estate

by feeling, which may easily deceiue vs. A man shall feele a paine which is but in the toppe of his finger, more sensibly then the health of his whole body: yet the health of the body is more then the paine of a finger. Secondly, we feele corruption, not by corruption, but by grace: and therefore men, the more they feele their inward corruptions, the more grace they haue.

Thus much of the combate it selfe: now let vs come to the manner of this fight.

It is fought by *lusting*. To lust, in this place signifieth to bring forth and to stirre vp motions and inclinations in the heart, either to good or euill.

Lusting is two-felde: the lusting of the flesh, and the lusting of the Spirit.

The

The lusting of the flesh hath two actions: the first is to ingender euill motions and passions of selfe-loue, enuy, pride, vnbeleefe, anger, &c. Saint *James* *Iam. 1. 14* faith, That men *are inticed and drawne away by their owne concupiscence*. Now this enticing is onely by the suggestion of bad cogitations and desires. This action of the flesh made *S. Paul* *Ro. 7. 14.* say, that he was *carnall, solde vnder sinne*.

The second action of the flesh is to hinder, and quench, and ouerwhelme the good motions of the Spirit. *Paul* found this in himselfe, when he saide, *7* *Ro. 7. 23.* *see another Law in my members rebelling against the law of my mind, and leading me captiue to the law of sinne*. By reason of this action of the flesh, the man regenerate is like to one in slumber

ber troubled with the disease called *Ephialtes* or the Mare: who thinks that he fees something lying on his breast as heauy as a mountaine: and would faine haue it away, whereupon he strives and labours by hands and voice to remooue it, but for his life cannot doe it.

On the contrary, the lusting of the Spirit containeth two other actions. The first is, to beget good meditations, motions, inclinations, and desires in the minde, will, and affections. Of this *David* speaketh; *My reynes teach mee in the night season*: that is, my minde, affection, and will, and my whole soule beeing sanctified and guided by the spirit of God, doe minister vnto mee consideration of the way in which I ought to walke. *Isayas* proph-

Psa. 168.

prophecyng of the Church of the new Testament, saith, *When a man goeth to the right hand or to the left, hee shall heare a voyce, saying, Here is the way, walke in it.* Which voice is not onely the outward preaching of the Ministers, but also the inward voice of the Spirit.

The second action of the Spirit, is to hinder and suppress the badde motions and suggestions of the flesh. Saint Iohn ^{1.Ioh.3.} saith, hee that is borne of God ^{9.} knoweth not, because his seed remaineth in him, that is, grace wrought in the heart by the holy Ghost, which resisteth the rebellious desires of the flesh.

That the manner of this fight may more cleerely appeare, we must examine it more particularly. In the soule of man there bee two speciall parts, the mind
and

and the will.

In the mind there is a double combate. The first is between knowledge of the word of God, and naturall ignorance or blindness. For seeing we doe in this life know but in part: therefore knowledge of this truth must needs bee ioyned with ignorance in all that are enlightened: and one of these being contrary to another, they strue to ouershadov and ouercast each other.

Hence wee may learne the cause why excellent Diuines do vary in diuers points of Religion: and it is, because in this combate, naturall blindness yet remaining. preuaileth more or lesse. Men that are dimme sighted, and cannot discern without spectacles, if they be set to discry a thing a farre off, the
most

most of them would be of diuers opinions of it. And men enlightened and regenerate in this life do but see *as in a glasse darkly*. Againe, this must teach all Students of Diuinity often to suspect themselves in their opinions and defences: seeing in them that are of soundest iudgment the light of their vnderstanding is mixed with darknesse of ignorance. And they can in many points see but as the man in the Gospell, who when our Saviour Christ had in part opened his eyes, saw men walking, not as men, *but in forme of 17. 22.* Also this must teach al that read the scriptures, to inuocate and call vpon the name of God, that he would enlighten them by his spirit, and abolish the mist of naturall blindness. The Prophet *David* was
WOR-

worthily enlightened with the knowledge of Gods word, so as he excelled the ancient and his owne teachers in wisedome: yet beeing priuy to him selfe touching his owne blindnesse, often prayeth in the Psalmes, *Enlighten my eyes that I may understand the wonders of thy Law.*

By reason of this fight, when naturall blindnesse preuailes, the childe of God truly enlightened with knowledge to life euerlasting, may erre, not onely in lighter points, but euen in the very foundation of Religion, as the *Corinthians* and the *Galatians* did. And as one man may erre, so an hundred men may also: yea a whole particular Church; & as one Church may erre, so an hundred more may. For in respect of this combate, the estate and condition of all men

men is alike. Whence it appeareth that the Church militant vpon earth is subiect to errour. But yet as the diseases of the body bee of two sorts; some cureable, and some incureable, which are to death; so likewise errors are. And the Church, though it bee subiect to sundrie falles, yet it cannot erre in foundation to death: the errors of Gods children be curable. Some may heere say, If all men and Churches bee subiect to errour, then it shall not be good to ioyne with any of them, but to separate from them all. I answer, though they may and doe erre, yet wee must not seperate from them, so long as they doe not separate from Christ.

The second combate in the minde, is between faith and vnbeleefe. For faith is imperfect,
and

& mixed with the contrary, vnbeleefe, presuming, doubting, &c. As the man in the Gospel saith, *Lord I beleene, helpe mine vnbeleefe.*

By reason of this fight, when vnbeleefe preuaileth, the very child of God may fall into fits and pangs of despayre: as *Iob* and *Dauid* in their temptations did. For *Dauid* once considering the prosperitie of the wicked, brake out in this speech,
 Pl. 73. 13 *Certainly I haue clesed mine heart in vaine, and washed mine hands in innocencie. Yea, this dispayre may be so extreame, that it shall weaken the body and consume it, more then any sicknesse. No man is to thinke this strange in the childe of God. For though hee despaire of his election and saluation in Christ, yet this desperation is neither totall nor finall*

finall. It is not *totall*, because hee doth not despaire with his whole heart, faith euen at that instant lusting against despaire. It is not *finall*, because hee shall recouer before the ende of this life.

To proceede, the combate in the will is this. The will partly willeth and partly nilleth that which is good at the same instant: and so likewise it willeth and nilleth that which is euill: because it is partly regenerate, and partly vuregenerate. The affections likewise, which are placed in the will, partly embrace and partly eschewe their objects: as Loue partly loueth, and partly doth not loue God, and things to bee loued: Feare is mixed and not pure (as Schoolemen haue dreamed) but partly *finall* partly *seruile*,
cau-

causing the childe of G O D to stand in awe of God, not onely for his mercies, but also for his iudgements and punishments. The will of a man regenerate is like to him that hath one legge sound, the other lame: who in euery steppes which hee makes, doth not wholly halt, or wholly goe vp-right, but partly goe vp-right, and partly halt. Or like a man in a boate on the water: who goeth vpward because hee is carried vpward by the vessel: & at the same time goes downward, because he walkes downward in the same vessell at the same instant. If any shall say, that contraries cannot be in the same subiect: the answer is, that they cannot, if one of them be in his full strength in the highest degree: but if the force of them both bee delayed & weakened,

In gradibus remissis, non in summis.

ned, they may be ioyned together.

By reason of this combate, when corruption preuaileth against grace in the will and affections, there ariseth in the godly a certaine *Deadnesse* or *Hardnesse* of heart, which is nothing else but a want of sense or feeling. Some may say, that this is a fearefull iudgement: but the answer is, That there be two kinds of hardnesse of heart; one which possesseth the heart, and is neuer felt: this is in them, who haue their consciences seared with an hot yron; who by reason of custome in sinne are past all feeling, who likewise despise the meanes of softening their hearts. And indeede this is a fearefull Iudgement. There is another hardnesse of heart which is felt; and this is not so dangerous

Eph. 4. 19
Zach. 7.

11.

rous as the former : for as we
 feele our sickenesse by contrarie
 life and halth : so hardnesse of
 heart, when it is felt, argueth
 quicknesse of grace and softnesse
 of heart. Of this *David* often
 complained in the *Psalmes* : of
 this the children of *Israel* speak
El. 65. 17. when they say , *Why hast thou*
hardened our hearts : frō thy waies :
 Thus much of the manner of
 the combate in particular : be-
 fore we proceed any further , let
 vs marke the issue of it , which
 is to preuaile against the flesh.

The spirit preuaileth against
 the flesh at two times : in the
 course of mans life , and at his
 ende ? but yet with some foiles
 receiued.

I say the Spirit preuailes not
 in one instant , but in the whole
 course of mans life , So *Saint*
Ioh. 5. 19. *Iohn* saith , *Hee which is begotten*
 of

God sinneth not: for he prefer-
 eth himselfe: the grace of God
 in his heart ordinarily preuay-
 ing in him. And *Paul* makes it
 the property of the regenerate
 man. *to walke according to the spi-*
rit, which is not now and then
 to make a steppe forward, but
 to keepe his ordinary course in Rom. 8, 1.
 the way of godlinesse. As in go-
 ing from *Barwicke* to *London*,
 it may bee a man now and then
 will goe amisse: but he speedi-
 y returneth to the way againe,
 and his course generally shall be
 right.

Againe, the spirit preuay-
 eth in the ende of a mans life;
 For then the flesh is vtterly a-
 bolished, and sanctification ac-
 complished: because no vnclean
 thing can enter into the king-
 dome of heauen.

This further must bee concei-
 ued,

ued, and when the spirit pre-
uailes, it is not without resi-
stance and struiuing: as *Paul* te-
stifieth, *I doe not the good which I*
would, but the euill which I would
not, that doe I. Which place is
not to bee vnderstood onely of
thoughts and inward motions
(as some would haue it) nor of
particular offences: but of the
generall practise of his duty or
calling, through the whole
course of his life. And it is like
the practise of a sicke man, who
hauiug recouered of some grie-
uous disease, walkes a turne or
twaine about his chamber, say-
ing, ah, I would faine walke vp
and downe, but I cannot: mea-
ning, not that hee cannot walke
at all, but signifying that he can-
not walke as he would, being
soone wearied through faint-
nesse.

I added.

I added further, that this pre-
ailing is without foiles. A foile
is, when the flesh for the time
vanquisheth and subdueth the
spirit. In this case the man re-
generate is like a souldier, that
with a blow hath his brain-pan
cracked, so as he lies groueling,
astonished, not able to fight: or
like him that hath a fitte of the
falling sicknesse, who for a time
lies like a dead man. Hence the
question may be mooued whe-
ther the Flesh preuayling doth
not extinguish the Spirit, and
so cut off a man from Christ,
till such time as he be ingrafted
again. The answer is this:
There bee two sorts of Christi-
ans: one, who doth onely in
shew and name professe Christ:
and such an one is no otherwise
a member of Christs mysticall
body, then a wooden legge
set

set to the body is a member of the body. The second is he that in name and deede is a lively part and member of Christ. If the first fall, hee cannot bee said to bee cutte off, because he was neuer ingrafted. If the second fall, hee may bee and is cut off from Christ. But marke how : hee is not wholly cut off, but in some part, namely, in respect of the inward fellowship and communion with Christ, but not in respect of coniunction with him. A mans arme taken with the dead palsie hangs by, and receiueth no heate, life or sense from the rest of the members, or from the head ; yet for all this, it remaines still vnited and coupled to the body, and may againe bee recovered by plasters and physicke : so after a grievous fall the childe of God
feeles

feeles no inward peace & comfort, but is smitten in cōscience, with the trembling of a spirituall pallsie for his offence: and yet indeede still remaineth before God a member of Christ in respect of coniunction with him, & shall be restored to his former estate after serious repentance.

And God permitteth these foiles for weighty causes: first, that men might be abashed and confounded in themselves with the consideration of their vile natures; nor learne to swell with pride, because of Gods grace. *Paul* saith that after hee had bin rapt vp in the third heauen, *the Angel of Satan was sent* 2. Cor. *to buffet him,* and (as we said) to 12. 7. *beate him blacke and blew,* that hee might not be exalted out of measure: The second, that we may learne to deny our selues,
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and cleaue vnto the Lord from the bottome of our hearts. *Paul* saith that he was neere to death,

2. Cor. 19 *That hee might not trust in himselfe, but in God who raiseth the dead.*

Thus much of the manner of the combate: now followeth the cause of it.

The cause is the contrarietie that is betweene the flesh and the spirit. As *Paul* saith, *The*
Rom. 8. *Wisedome of the flesh is enmitie to God.*

Hence wee are taught, that since the fall there is no free-will in man in spirituall matters, concerning either the worship of God, or life euerlasting. For flesh is nothing else but our naturall disposition; and man is nothing else but flesh by nature: for the spirit comes afterward by grace: and the flesh is flat
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contrary to the spirit, which makes vs do that which is pleasing vnto God. Wherefore the will naturally is a flat bondslaue vnto sinne.

Againe, hence we may learne that it is not an easie mattet to practise Religion : which is to line according to the spirit, to which our naturall disposition is as contrary as fire to water: wherefore if we wil obey God, we must learne to force our natures to the duties of godlinesse yea, etien sweat and take paines therein.

Lastly, here wee may learne the nature of sinne. The spirit is not a substance, but a quality: and therefore the flesh which is nothing else but originall sin, and is contrary to the spirit, must also be a quality : for such as the nature of one contrary is,

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such

such is the order. There is in euery man the substance of body and soule, this cannot bee sinne, for then the spirit also should be the substance of man. There is also in the substance, the faculties of body and soule: and they cannot bee sinne, for then euery man should haue lost the faculties of his soule by *Adams* fall. Lastly, in the faculties there is a contagion or corruption which carrieth them against the law: and that is properly sinne and the flesh, which is contrary to the spirit.

The fourth point is, touching the persons in whom this combate is. *Paul* sheweth who they are, when hee saith, *So that ye cannot, &c.* where it appears, that such as haue this combate in them, must bee as the *Galatians*, men iustified and sanctified:

ed:and yet not all such, but onely they that bee of yeares: for the infants of the faithfull, howsoeuer we must repute them to belong vnto the Kingdome of Heauen, and therefore to be iustified & sanctified: yet because they doe not commit actuall sinne, they want this combate of the flesh and spirit, which standeth in action. As for those which bee vnregenerate, they neuer felt this fight. If any say, that the worst man in the world when hee is about to commit any sinne, hath a strife and fight in him; it is true indeede: but that is another kind of combate which is betweene the conscience and the heart. The conscience on the other part terrifying the man from sinne: the will and the affections haling and pulling him thereunto: the will

and the affections wishing and desiring that sinne were no sin, and Gods commandment abolished: whereas contrariwise the conscience with a shrill voice proclaimeth sinne to bee sinne. This fight was in *Pilate*, who by the force of his conscience feared to condemne Christ: and yet was willing, and yeelded to condemne him, that he might please the people.

Furthermore, this combate is in the regenerate but during the time of this life. For they which are perfectly sanctified feelee no strife. If any shall say that this combate was in Christ when hee said, *Father if it be thy will, let this cup passe from me, yet not my will but thine be done*: Indeede heere is a combate, but of another sort; namely, the fight of two diuers desires; the one was

was a desire to doe his Fathers will, in suffering the death of the Crosse: the other a naturall desire (which was no sinne but a meere infirmitie of humane nature) whereby hee in his manhood desires (as the manner of Nature is to seeke the preservation of it selfe) to haue the cursed death of the Crosse remooued from him.

The fifth point is, the effect of this combate, which is, to make the man regenerate, *That hee cannot doe the things which hee would:* and this must be vnderstood in things both good and euill.

And first, hee cannot doe the euill which hee would for two causes. First, because he cannot commit sinne at what time soeuer he would. *S. Iohn saith, He 1. Ioh. 3. that is borne of G O D sinneth not, 9.*

neither can he sinne, because hee is borne of God, that is, he cannot sinne at his pleasure, or when he will. Ioseph when he was assaulted by Putiphars wife to adultery; because the grace of God abounded in him, whereby hee answered her, saying, Shall I doe this, and sinne against God? hee could not then sinne. Lot, because his righteous heart was grieved, in seeing and hearing the abominations of Sodom, could not then sinne as they of Sodom did. Hence it appeareth, that such persons as live in the daily practise of sinne against their owne consciences, (though they bee professours of the true Religion of Christ) haue no soundnesse of grace in them.

Secondly, the man regenerate cannot sinne in what manner he would:

would: and there be two reasons thereof. First, he cannot sinne with *full consent* or will, or with all his heart: because the will so far forth as it is regenerate, resisteth and draweth backe; yea, even then when a man is carried headlong by the passions of the flesh, hee feeleth some contrary motions of a regenerate conscience. It is a true rule, that sinne doth not reigne in the regenerate. For so much grace as is wrought in the mind, will, affections: so much is abated proportionally of the strength of the flesh. Wherefore when he commits any sinne, hee doth it partly willingly, and partly against his will. As the mariners in the tempest, cast *Ionas* into the sea willingly: for else they had not done it: and yet against their wils too: which appeares be-

because they prayed, and cast their goods out of the shippe, and laboured in the rowing against the tempest, and that very long before they cast him out. And herein lies the difference betweene two men committing one and the same sinne, the one of them being regenerate, the other vnregenerate. For the latter finnes with all his heart and with full consent, and so doth not the first. Secondly, though hee fall into any sinne; yet he doth not lie long in it, but speedily recouers himselfe, by reason of grace in his heart.

Hence it is manifest, that *sins of infirmities* are committed onely of such as are regenerate. As for the man vnregenerate, hee cannot sinne of infirmity, whatsoever some falsly thinke. For he is not weake, but starke dead
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in sinne. And finnes of infirmities are such onely as rise of constraint, feare, hastinesse, and such like suddaine passions in the regenerate. And though they sinne of weaknesse often by reason of this spirituall combate, yet they do not alwayes; for they may sinne against knowledge and conscience, of presumption. To come to the second point: the regenerate man cannot *doe the good which he would*: because hee cannot doe it perfectly and soundly, according to Gods will, as he would. *Paul saith, To*
will is present with me, but I finde
no meanes (xampāwds) perfectly to
doe that which I would. In this point the godly man is like a prisoner that is gotten forth of the gayle, and that hee might escape the hand of the Keeper, desires and strines with all his heart

Rom. 6.
18.

heart to runne an hundred miles in a day ; but because hee hath strait and weighty bolts on his legges, cannot for his life creepe past a mile or twaine, and that with chafing his flesh, and tormenting himselfe. So the seruants of God doe heartily desire, and indeauor to obey God in all his commandements : as

2. Kin, 23

25.

it is said of King *Iosias*, *That hee turned to God with all his heart, with all his soule, with all his might according to all the laws of Moses, &c.* yet because they are clogged with the bolts of the flesh, they performe obedience both slowly and weakly, with diuers slips and falls-

Thus much of the combat e: now let vs see what vse may be made of it.

First of all, by it wee learne what is the estate of a Christian man

man in this life. A Christian is not one that is free from all euil cogitations, from rebellious inclinations and motions of will and affections, from all manner of slips in his life and conuerſation: for ſuch an one is a meere deuice of mans braine, and not to bee found vpon earth. But indeede hee is a ſound Chriſtian; that feeling himſelfe laden with the corruptions of his vile and rebellious nature, bewailes them from his heart, and with might and maine fights againſt them by the grace of Gods ſpirit. Again, here is ouerthrowne the Popiſh opinion of merit, and Iuſtification by workes of grace, on this manner. Such as the cauſe of Workes is, ſuch are Workes themſelues. The cauſe of workes in man, is the mind, will, and affections ſanctified:

fied : in which, the flesh and the spirit are mixed together, as hath bin shewed before. Therefore workes of grace, euen the best of them are mixt workes, partly holy, and partly sinnefull. Whereby it is euident to a man that hath not common sense, that they are not answerable to the righteousness of the Law : that therefore they can neither merit life, or any way iustifie a man before God. If any reply, that good works are the works of Gods spirit, & for that cause perfectly righteous: I answer, it is true indeede, they come from the holy Ghost that cannot sinne, but not onely or immediately. For they come also from the corrupt minde and wil of man, and in that respect become sinfull ; as sweet water issuing out of a pure fountaine, is
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by a filthy channell made corrupt.

Thirdly, we doe hence learne that concupiscence or originall sinne, is properly and indeede, sinne after baptisme; though it please the Council of Trent to decree otherwise. For after baptisme it is flat contrary to the spirit, and rebels against it. Papists object, that it is taken away by baptisme. *Answ.* Originall sinne or the flesh is taken away in the regenerate thus. In it there be three things; the guilt, the punishment, the corruption: the first two are quite abolished by the merite of Christs death in baptisme: the third, that is, the corruption remaineth still: but marke in what maner: it remaines weakened, it remaines not imputed to the person of the beleever.

Lastly,

Lastly, hereby we are taught to be watchfull in prayer : *Watch and pray* (saith Christ), *&c. for the spirit is ready, but the flesh is weak.* Rebecca, when two twinnes stroue in her wombe was troubled and said: Why am I so? wherefore shee went to aske the Lord, namely, by some Prophet. So when we feele this inward fight, the best thing is, to haue recourse to G O D by prayer, and to his word, that the spirit may bee strengthened against the flesh. As the children of Israel by compassing the city of Ierico seauen dayes, and by sounding rammes hornes, ouerturned the walles thereof: so by serious inuocation of G O D S name the Spirit is confirmed, and the turrets and towers of the rebellious flesh battered.

The

i. Carnal, of { Euill, I doe that which
is euill, and I will doe
it.
Good, I doe not that
which is good, and I
will not doe it.

2. Regenerate, of { Euill, I doe the euill which
I would not.
Good, I doe not doe
the good which I
would.

3. Glorified, of { Euill, I doe not that which
is euill, and I will not
doe it.
Good, I doe that which
is good, and I will doe
it.

L A V S D E O.



